

# Zion's Herald

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**Zion's Herald.**

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## The Outlook.

### The Flight of the Falcon.

The passion for Arctic exploration, instead of subsiding as it was supposed would be the case on the failure of the earlier expeditions, increases with the lapse of years. The loss of Sir John Franklin set the nations crazy to find some traces of the missing navigator. Our own Kane revived the interest in the Arctic States, and he has had several successors who have made us familiar with the aspects and dangers of the Arctic regions. During the present season no less than four separate expeditions are headed towards the Pole—led severally by Nansen, Jackson, Gilder and Perry. Nansen is a Norwegian who, in 1880, crossed Greenland toward the south end of the peninsula; he now proposes to move east of Greenland and advance as far as possible to the north. Col. W. H. Gilder, of New York city, goes in search not so much of the North as of the Magnetic pole, which was approximately fixed by data obtained in the Ross expedition of 1831; he goes in the interest of science purely, and will therefore busy himself in taking observations of various sorts. Jackson acts under the direction of the Royal Geographical Society, and will operate east of Greenland, and endeavor to reach beyond all navigable waters by sledges and dog trains. But of all the explorers of the season, the American reader will be most interested in Lieut. Perry, who has already spent a winter near the Arctic Circle. With the "Kite" anchored in McCorrick Bay, he made long tours on the ice, ascertaining that Greenland is an island. He will take much the same route as in '89—anchor the "Falcon" near the old station, erect huts and put up for the winter. From this centre he will reach as far as possible to the north on the ice. His hope is to reach a point nearer the Pole than any of his predecessors. If he should succeed in finding some traces of the "Lost Paradise," he would not only confirm the theories of a certain Boston author, but also do much to settle scientific opinion as to the primitive seat of the human race.

### The Emperor to the Reichstag.

On July 4th the new Reichstag, composed of members chosen in the recent election, was opened by the Emperor in person. On entering the hall, he ascended the dais. Bowing low, Chancellor Caprivi handed the manuscript of the imperial address to the Kaiser, which his majesty proceeded to read in a firm and clear voice. It sounded like the military order of a general to his legions rather than the counsels of a great statesman to his wits. The authority of the royal house tinged his slightest advice. He came at once to business, and that business was the passage of the Army bill, framed for the purpose of securing a peace footing which would insure the continued tranquillity of Europe. He reminded the members of the great sacrifices by which the unification of Germany had been reached, and how it behooved the present authorities to safeguard that priceless interest. As the septennate period for which the present law provides will end in the spring, the passage of the new bill requires haste. Delay would endanger the interests of the empire. That the Army bill may have the undivided attention of the house, the government will in the meantime introduce no other measure. "I trust," he said in conclusion, "you will not fail to give me and my coadjutors your patriotic sacrifices and willing support in striving for these aims. Now, then, God looks upon you, and will send you His blessing to complete this honest work for the benefit of the Fatherland. Amen." At the close, three hearty cheers were given, at the instance of the Bavarian minister. With all his reticence, the Emperor has shown the extraordinary good sense to yield minor points in this great struggle with the free instincts of the German people. He has saved himself from the folly which ruined the Stuarts of England and the Bourbons of France.

### The Statue to Garrison.

William Lloyd Garrison, the anti-slavery leader and one of the major prophets of humanity, whose statue was unveiled on the Fourth at Newburyport, was at once a man of commanding excellences of character and of grave defects. The defects were in comparison trivial, and in some sense the necessary accompaniments of his higher qualities. Intellects of temper and expression, the lack of the patience which endureth all things, and the failure to comprehend the importance of enlisting in his cause the great moral and spiritual forces of society, long hindered the movement in which he was engaged. Classes were arrayed against him which should have been won to support the cause—which cause triumphed only when they had been gained over in the later struggles. But these limitations of the reformer

were offset by a group of superior qualities which will render his name illustrious wherever liberty prevails. He was the man of the hour, who realized the depth of the evil with which he was dealing and the heroic treatment indispensable to its cure. The moral sense of the community was deadened to the crime of human slavery. Church and state were enwrapped in the folds of a bo-constrictor. Garrison raised the alarm, and became an agitator, his words setting men's teeth on edge. Every sentence drew blood. The desperate, satanic temper of slavery he knew, and yet he had the courage to strike home every time. The setting of a price on his head and threats of personal violence served only to add intensity to his devotion. He dared to smite slavery wherever he found it in church or state, and even to destroy both those venerable institutions in order to reach the poison within. With this struggle for emancipation—one of the grandest in all human history—his career is inseparably and gloriously associated. He fired, as it were, the first gun, and lived to see the huge inquiry go down in blood and flame. Emancipation, immediate and unconditional, was his burden; and that once accomplished, he threw aside his armor and sat down at the domestic hearth to enjoy in repose the sunset of life. Ancient enmities were transformed to appreciation, friendship and devotion. Respectable Boston, which once mobbed him, has erected his statue in the midst of the palaces on Commonwealth Avenue. Newburyport, the place of his birth, follows with a bronze statue, the work of the local sculptor, M. F. French, and contributed to the city by W. H. Swasey. He is represented as standing, with the right hand extended and the left at his side. The elegance is that of Phillips, and the repose lacks the intensity and eagerness of Garrison as he appeared in the forties in full armor and in the thick of the fray. The artist no doubt designed to give the man as he appeared in the more tranquil period of his life, when he had laid aside the armor and become the peaceful and honored citizen of a republic made free in part by his own exertions and sacrifices.

### The Royal Marriage.

The marriage of George, Duke of York, the eldest son of the Prince of Wales, and Princess Victoria Mary of Teck celebrated, July 6, in the Chapel Royal of St. James Palace in London, was an occasion of rejoicing throughout the British Empire. The people saw in this young pair the future King and Queen of England. Victoria, so well preserved at seventy-seven, is likely to rule on for ten years more. Meanwhile the Prince of Wales, with indifferent health at fifty-two, is hardly likely to outlast his mother. In that case the Duke of York would succeed his grandmother. At all events, the young Duke may anticipate a long reign after both these persons are dead. Beyond this, the marriage is within the lines of the old royal family of England. Both bride and groom were descendants of George II. Through both her father and mother the Princess Mary belongs to this old royal stock. Mary Adelaide, her mother, was daughter of the late Duke of Cambridge, the seventh son of George III., and her father, the Duke of Teck, is also descended from George II. in the fifth degree. That sovereign had Anne, who married William V., Prince of Orange; they had Caroline, who married Charles of Nassau-Weilburg; they again had Henrietta, who married Louis, King of Württemberg, whose son married Claudine, Countess of Rhede in Hungary, and these were the parents of the Duke of Teck, so named from a castle on the Danube. But, above all, the parties themselves are popular with the English people. The young Duke has many of the best qualities of his ancestors on all these sides. As a student and a sailor in the Mediterranean fleet, he has done good work and presents those solid and reliable traits of character which give promise of a wise and generous ruler of the English people. He is restoring to the royal house something of the popularity lost by his father. In the naval service he aspires to his full duty, and is at the same time on familiar and easy terms with his associates. These indications of capacity and character are grateful to the nation, and had much to do with the universal rejoicings at the marriage.

### Justice Blatchford.

Samuel Blatchford, an eminent jurist, son of Richard M. Blatchford, a distinguished lawyer of New York, was born in New York city, March 9, 1820, and died at his summer residence at Newport, July 8, 1893. In 1837 he graduated at Columbia College, and served as private secretary of Gov. Seward. In 1842 he was admitted to the New York bar, and three years later was made a counselor of the supreme court of the State. During the same year he became a partner, at Auburn, with W. H. Seward and Christopher Morgan. In 1854 he resumed practice in his native city, and in 1867 was appointed district judge for the southern district of New York. In 1882 he became Associate Justice of the Supreme Court of the United States, where he served with honor and ability to the end. He was an exception to the judges in the possession of large wealth, much of it inherited from his father. But with his four millions he was modest and unassuming, and devoted to the duties of his profession. In the admiralty practice he was an authority; and, as a judge, his opinions were always mature and forcefully expressed. Editor Dana of the *Sun* was prosecuted for libel, and the administration desired a warrant removing the case to Washington. The request came before Judge Blatchford, who, in spite of many reasons for gratifying the government, refused the warrant. On the bench he recognized only his oath to support the Constitution.

## ALTGELDISM.

BISHOP ATTICUS G. HAYGOOD.

THE papers have rendered the people familiar with the

### Contribution to Anarchy

made by that accident of politics, Governor Altgeld of the State of Illinois. Born a Prussian, he is not yet a genuine American. In his most unstatesmanlike statement of the reasons that controlled him in pardoning three miscreants and "enemies of the human race," he shows his European traditions and not his American training. What to him are the limitations the Constitution throws around the executive office?

This foreign-born Governor of the great State of Illinois bases his pardon on what he affirms was an "unfair trial," conducted by a "prejudiced court." Altgeld is the executive, and with no function except the carrying out of the law. He overrides both lower court and supreme court, judges and jury, as if the true appeal of the citizens of Illinois were to his will or whim. What monstrous affront, this assumption of a governor, under oath to carry out law, reviewing and reversing the decrees of a co-ordinate branch of the government! As well might he assert the right, by mere ukase, to repeal, amend, or modify the existing statutes of Illinois, or to add to them.

The release of these bomb-throwing anarchists is the least part of his offense. That means the return of three desperate villains to their circle of evil men and women. Society can handle them and dispose of them perhaps; maybe with the death of scores of good citizens. But how shall civilized and Christian society dispose of the evil influences set in motion by the monstrous folly and crime of this usurping Governor? Every day of iniquity rejoices; every anarchist club celebrates in beer; every cut-throat and ruffian sings the praises of Governor Altgeld. Out of his decree of pardon—based not on sentiments and emotions born of mercy, but, as he affirms, grounded in "justice," and branding the courts and the jurors as prejudiced, and the whole procedure, lasting through many weeks, as unfair—out of this foreign-born, despotic, usurping Altgeldism, interfering with law, will come bomb-throwing, arson, murder, and whatever other crimes such demon-men as Most, Schwab, and their kind may be moved of the devil to commit. Schwab, the New York beer-seller, anarchist by profession, affirms that he "feels most kindly towards Governor Altgeld!"

He says further that "anarchy is as yet in its infancy, but that Governor Altgeld has helped it toward maturity." And Most—an anarchist, blackguard, coward, and promoter of assassination, as the mood on him inspires—raves through columns of demoniac delight, affirming that "the time is come," and that judge, jury and prosecuting attorney "should be hung right away."

Under the sun are no people so patient as the American people. They feel that they can afford to be patient; they are strong and not afraid. But they must

### Pay in Fire and Blood

for their waiting for the ripening of a harvest from the sowing of dragon's teeth. They will settle with these people after a while, but delay is very costly. Human history cannot match the blind and child-like magnanimity of the American people—American people meaning to this writer the Bible-believing, liberty-loving people and their descendants, speaking the English tongue, standing in the Protestant faith, and in civil life walking in the truth of the Declaration of Independence. They have made welcome the men of all nations, and, after abounding short probation, armed them with the thunderbolt of the ballot. Great ado we make over the act excluding the Chinese; but the Chinese, not seeking citizenship or so much as knowing what citizenship means, are harmless people in comparison with Most and his sort and the whole anarchist, Haymarket, dynamite-throwing crew.

In mad haste for population and wealth we have welcomed the worst as well as the best men Europe could give us, making it as easy for Most and his sort, Altgeld and his, to get a foothold as for General Carl Schurz or any other son of liberty or martyr for the truth. We have the population—the sort here considered—making for us a far harder problem than any Negro question before 1860 or after 1865. Anti-Sabbath, anti-Christian, anti-law, these people, represented by Governor Altgeld, despite what the fathers of the Revolution fought for, what the friends of constitutional government lived for, what the tremendous struggles of 1861-65 signified to men with eyes to see; they are the enemies of social order and of our Christian civilization. I am a Democrat; if Altgeld is a Democrat, I despise such a Democrat.

Many papers—Northern and Southern, Republican and Democratic—have denounced his decree of pardon. No decent paper—Carter Harrison's paper is not such a paper—defends him. Many have rebuked him for the reasons he gives. But the worst thing in the whole business is the European and utterly non-American notion he believes and acts upon as to the rights of the executive branch of government in the United States. He reviews and reverses the finding of juries and courts, assuming to be above the supreme court of the State of Illinois. He but follows the notions his people brought from a despotic government. Being Governor, is he not "boss-man" of all Illinois? Why should he not change the laws by proclamation? Why should he not imprison men by executive order? This man should be impeached. He is a usurper. He has overridden the constitution of the State of Illinois. He has defied the laws and poured his Prussian contempt upon the co-ordinate branches of the government.

There is not a citizen under the Stars and

Stripes who is not concerned in this usurpation and unpardonable abuse of the pardoning power. The wrong was done in Illinois, but it hurts the humblest citizen of Georgia. Altgeldism must go, both in its patronage of anarchists and criminals, and its unblushing usurpation of authority. What business has such a man as Altgeld to be a governor of a great State like Illinois, capable of breeding men like Grant, Douglass and Lincoln, to say nothing of noble, constitution-loving, law-abiding patriots, in this year of grace 1893?

Among the evils to be considered as issuing naturally and inevitably from this miserable Altgeldism, is the

### Widening of the Area of Lynch-law.

Lynch law has been more prevalent in the Southern States, not because the Southern people care less for law, but because the conditions under which they live are more provocative of it. The appearance of lynch-law north of the Potomac and of the Ohio can bring only pain and alarm to any sensible Southern man. Wherever lynch-law obtains, civil order goes down and violence prevails. Crime is not suppressed by lynch-law; it is fomented by it. No true government can live where lynch-law is dominant. And nothing promotes lynch-law like Altgeldism. Destroy the faith of the people in the processes of law, and the people revert to savagery, taking law into their own hands. Every rational and conscientious man will join every other such man in an honest effort to maintain law and order against usurping foreigners and law-breaking people.

Oxford, Ga.

## JOHN WESLEY'S NOVEL.

REV. JAMES MUDGE, D. D.

IT is known to those who are familiar with that fascinating book of biography called Wesley's Journal that he speaks in highest commendation of a certain novel then just written and being widely read. He calls it "one of the most beautiful pictures that ever was drawn in the world; the strokes are so delicately fine, the touches so easy, natural and effective, that I know not who can survey it with tearless eyes unless he has a heart of stone." His admiration for it went so far that he speedily republished it, with some omissions, and it had a lasting Methodist popularity. It bore the imprimatur of the Wesleyan Book Room, and was entered on its catalogues during a full generation after Wesley's death.

Very few, we suppose, of the readers of this paper have ever seen it, and they will, perhaps, be glad to know a little something about it. It is called "The Fool of Quality." Its author was Henry Brooke, esq., born in Ireland in 1708, and spending there the greater part of his days, though he passed sixteen years in the literary society of London. His chief work, written between 1766 and 1770, was the one just mentioned. The second title of the story is, "The History of Henry, Earl of Moreland." He was "the fool of quality," or, in other words, the one who conducted himself so constantly according to the highest principles of right as to be esteemed a simpleton by "the quality" or fashionable people of rank who knew him. The book is occupied almost wholly with the education of this young Earl, and closes with his marriage on his arrival at man's estate. It is thus made to furnish the author with an opportunity, improved to the utmost, of setting forth his ideas on all kinds of subjects connected with the welfare of the human race. In fact, on the thin thread of the narrative is strung a long succession of heavy beads of moral instruction, some of them highly ornamented and having considerable value, others of very little use.

Considered artistically, the story is about as bad as it well can be; perhaps in this showing its kinship to much of that "foolishness of preaching" which, notwithstanding its literary defects, has accomplished so great good. The plot is rude and extravagant to the last degree, and in parts altogether impossible. Happy reunions of long-parted friends come about in the most unexpected and improbable ways, and very extraordinary events happen as a matter of course. The slow stream of the narrative is constantly interrupted by clumsy and obtrusive sermoneizing; and lengthy episodes of various kinds, many of them tedious and repelling, are interjected without stint. No less than 426 of the 710 pages that make up the two volumes of the unabridged edition are occupied with these departures from the direct line of the story. Among these is one disquisition, covering forty-two pages, on the constitution of England. Nearly all the main topics in theology and religion are taken up, various social problems are treated, and profound questions in political economy are broached. Imprisonment for debt, the law's delays, the follies of fashion, the science of physiognomy, selfishness, liberty, and such like themes, are extensively, and in the main wisely, discussed.

The style is quite stilted, and sometimes much strained, overlaid with large adjectives and exaggerated forms of expression. The principal characters are so very highly colored as to become almost ridiculous. The hero is made out a very pink of perfection in beauty, politeness, generosity, sympathy, courage, and all other good qualities. "Angel," "heavenly creature," "glorious creature," are among the most common terms applied to him. "He could outrun the reindeer, and outbraid the antelope. He was held in veneration by all masters of the noble science of defence. His action was vigor, his countenance was loveliness, and his movement was grace." The master of millions, glowing with health, action, and vigor, of beauty incomparable, beloved of all who knew him,

and the attraction and admiration of every eye where he passed." Such was young Henry, without fault or stain, a perfect marvel of manhood.

What, then, are the excellences of the book? It was dictated by a noble purpose. It was an honest effort to paint the ideal of humanity, as it lay in the author's mind, and to show how this ideal was no more inconsistent with the highest rank or the lowest than with the more favorably situated middle class. It was a bold defiance of the prejudices, fashions and notions of that day. It disclosed a magnanimity and chivalry that can never be too highly prized. It contained correct views, much in advance of its time, on a great variety of important subjects. Although in some respects certainly a work of fiction, it was no ordinary novel or romance. Love and adventure enter but sparingly into its pages, though school tricks and boyish frolics are not omitted. Speculations have more space than passion. Many scenes of suffering, poverty and trial are pathetically depicted. And there are a number of brief biographies which give us something of an insight into the common life of the period.

The book, we presume, is now out of print, though probably an occasional copy can be picked up in the shops and stalls of London. It did a good work in its day. But every age, yes, every generation, must write its own novels. The forms and fashions of life change rapidly. The outward shape in which truth can be set forth as to deeply touch the heart is by no means the same from century to century. The list of those works that have perennial worth is exceedingly small. And it is no disparagement of Wesley's judgment or of "The Fool of Quality," to say that this book is not among them. Happily in these days we have a great host of works of fiction with every whit as high a purpose and far truer to life than the one here reviewed. Wesley, were he now alive, would no doubt endorse them heartily, and promptly condemn those of narrower minds who assume to speak in his name, but are wretched representatives of that large-hearted, catholic-spirited, broadly-educated man.

Clinton, Mass.

## FIRST INTERNATIONAL EPWORTH LEAGUE CONFERENCE.

THE first International Conference of the Epworth League was held in Cleveland, Ohio, June 29-July 2. It was in many respects a great gathering. The crowd was large, the welcome from the Clevelanders was cordial and generous, and the program was heavy with good things. The exercises, for the most part, were held in Music Hall, on Vincent Street. Those who are acquainted with the history of the League will readily see the appropriateness of holding the first great League Conference in Cleveland. Here the Epworth League first saw the light, and from this central point its arms of blessing reached out to the ends of the earth. It was peculiarly fitting that the Leagues of the Methodist Episcopal Church, South, and of the Methodist Church of Canada should find place in the Conference, for the League movement has long since ceased to be hemmed in by denominational lines. It was a matter of congratulation that Gov. McKinley of Ohio found time to be present at the Conference and make a ringing speech. The hearty ovation accorded him was some indication of the appreciation the Leaguers had for his noble utterances. The Governor's speech was made at the opening session Thursday afternoon, at which Mr. W. M. Day, chairman of the local committee, presided. The responses to the Governor's address were made by Bishop Wilson, of the Methodist Episcopal Church, South, Dr. W. H. Withrow, of the Methodist Church of Canada, and our Bishop Fitzgerald. The evening program of this first day included a sermon by Bishop Wilson and an address by Secretary Schell.

The Conference got down to business Friday morning. Most of the delegates had arrived, and the hall was crowded. Many men and women prominent in Methodism were present. The day was given up to the discussion of matters of special benefit to the Junior League and the Literary department. Rev. H. C. Jennings, of Minnesota, was in the chair, and devotions were conducted by Mr. John A. Jones, president of Genesee Conference League. Addresses were made on "The Junior League," by Mrs. Myra Goodwin Plantz, of Detroit, Rev. Dr. E. M. Mills, of Elmira, N. Y., and Rev. Dr. B. F. Dimmick, of Cleveland. The addresses were of a practical character, and were received with evident pleasure by the assembled League workers. The reception of representatives from other young people's societies was one of the most delightful features of the morning. Bishop Fitzgerald was in charge, and introduced Rev. Dr. D. M. Drury, associate editor of the *Religious Telescope*, who spoke in behalf of the Young People's Christian Union of the United Brethren Church; Rev. Dr. Hartman, of Cleveland, who extended the greetings of the Baptist Young People's Union; and Mr. J. E. Cheeseman, of Cleveland, who represented the Young People's Society of Christian Endeavor. To these cordial speeches Bishop Munde warmly responded.

In the afternoon Rev. Dr. Withrow, of Toronto, was chairman, and the theme for discussion was "Supplementary Methods of Education." The speeches were made by Mr. R. R. Doherty, of New York, who spoke upon "Education by Observation;" Rev. Dr. W. H. Crawford, of Gammon Theological Seminary, who discussed "Reading Courses and Lectures;" Rev. Dr. H. M. Du Bose, editor of the *Pacific Methodist*, who spoke upon "Periodical Literature;" and Rev. Dr. John V. Smith, of Toronto, who had many

good things to say about "Devotional Culture."

At the evening session the same general idea was further considered in a series of addresses which had for their burden "The Itation of the League to the College." The chairman was R. V. Dr. G. W. Gray, and the speakers President Raymond, of Wesleyan University; Prof. Collins Denny, of Vanderbilt; and Prof. Shaw, of Wesleyan Theological Seminary, Montreal.

The third day, Saturday, promised to be one of unusual interest and profit, and so it proved. At 5:30 o'clock the hall was well filled with Leaguers who found it no hardship, but a joy, to be in their places on time at the John Wesley sunrise service. This blessed service will linger long in the memories of scores who insist that it was the best meeting of the series. Mr. R. W. Dillon, of Canada, was in charge.

At 9 o'clock Rev. W. I. Haven took the chair and made a brief address. The program called for addresses in which various phases of the work of the department of Mercy and Help were to be discussed. Rev. Dr. W. N. Brodbeck, of Boston, and Rev. Dr. Earl Cranston, of Cincinnati, spoke on "My Duty as a Young Christian to the Church." Both speakers uttered earnest words, which, judging from the responses of the audience, must have fallen upon earnest hearts. The discussion of the theme, "My Duty to the Unsaved People about Me," brought out two well-known workers in behalf of the unconverted—Mrs. Lucy Rider Meyer and Mrs. Jane Bancroft Robinson. Mrs. C. P. Hard, of India, also spoke.

At the afternoon session, in further discussion of the same subject, Rev. Dr. H. M. Du Bose, of San Francisco, and Hon. T. H. Murray, of Clearfield, Pa., spoke on "Temperance;" and Rev. Louis Albert Banks, D. D., of Boston, and Mr. A. W. Millbury, of New York, discussed "City Evangelization."

In the evening Hon. John J. McLaren, of Toronto, was president, and R. V. H. P. Haylett, of Wisconsin, conducted devotions. The service was missionary in character, and the missionary secretaries were the great attractions. Dr. Alexander Sutherland spoke for the Canadians; Rev. Collins Denny for the Church South; and Chaplain McCabe, the incomparable, for us. It was a great meeting. The mercury of enthusiasm ran high. At the conclusion of the speech-making, Dr. J. B. Young for the committee on resolutions submitted a series of resolutions which were adopted. But before their adoption an exciting scene was presented by the Conference. The day before the opening of the Conference the Cabinet had instructed the secretary to remove the League exhibit from the World's Fair. When the resolutions were offered, an amendment was presented which read as follows:—

Resolved, That we have heard with great satisfaction the action of the Epworth League Cabinet of the Methodist Episcopal Church in ordering the exhibits removed from the grounds of the Columbian Exposition, and we heartily congratulate world-wide Methodism upon this wise and consistent action.

The amendment was urged by Dr. Berry, of the Epworth Herald, in a vigorous speech, which was in every way hearty accord with the sentiments of the great audience. But several of the brethren on the platform raised objection, and then the battle was joined in earnest. The result was that the amendment was adopted and the action of the Cabinet ratified by the Conference.

Sunday was a feast-day. All the Methodist pulpits of the city were manned by Methodist preachers and laymen. There were big meetings in the morning, in the afternoon, and in the evening. Epworth Memorial Church was the chief centre of attraction. The love-feast and reunion of the original members of the Cleveland Conference was held at 9:30 o'clock in this church after the "originals" had held a prayer-meeting by themselves in the room in which the Epworth League was formed four years ago. Later Bishop Warren preached eloquently, and then Chaplain McCabe talked, but, strange to say, did not take a collection. Special services were held in several of the larger churches and in the Music Hall in the afternoon. In the evening the closing meeting was held in Music Hall. There was a great audience and much fine speaking. Dr. J. W. Hamilton discussed "The New Philanthropy;" Dr. A. J. Palmer, of New York, talked of "The Epworth League and Patriotism;" Bishop Fowler preached with unusual fervor and power; Dr. W. A. Spencer conducted a love-feast and experience meeting, and the Conference was brought to a fitting close with an impressive consecration service led by Bishop Fitzgerald and Bishop Wilson.

As an indication of the spirit of the Conference with reference to World's Fair matters, the following telegram to President Palmer is submitted:—

To the Hon. T. W. Palmer, President of the World's Fair National Commission, Administration Building, Chicago: The International Epworth League Conference, 8,000 strong, representing more than a million of young people in the United States and Canada, send you greeting, and a final appeal to yourself and the commission in behalf of closed gates on the Lord's day. We are fresh from our churches in all parts of this continent, and believe we voice the sentiments of millions of Christian people in saying that the policy of open gates now in vogue has awakened a spirit of inexpressible grief and indignation everywhere in the land. Because we are confident that, wisely or not, the maintenance of this policy of open gates will deprive from attending the Fair hundreds of thousands of intelligent and conscientious people who are anxious to enjoy the privileges of this, the world's noblest and greatest exposition, but who feel themselves bound to bear testimony to Jesus Christ against the present policy that dishonors His day by refusing to attend the Fair at all.

We plead with you in all earnestness, both as Christians and as patriotic American citizens, anxious that the Fair shall be, on a religious basis, a great success, to afford these waiting multitudes the opportunity they covet—to attend the Fair without doing violence to their consciences. We believe that if the official announcement shall be immediately made public that the authorities of the Columbian Exposition have finally concluded to close its gates on the Lord's day, it will secure the highest success to the Fair, and bring to its support a vast multitude who are now indifferent and alienated for reasons which appear to them the most powerful that can influence human action.

In behalf of the Conference,  
JAMES N. FITZGERALD,  
Bishop of the Methodist Episcopal Church, and  
president pro tem. of the Conference.

It was decided to hold the next convention at Nashville in 1895.



## Miscellaneous.

## METHODIST CANADIAN NEWS.

A RESIDENT.

THE Western Conferences for 1893 have been held. The review, which is necessarily a part of the work done in such gatherings, has not been so satisfactory as we have generally enjoyed. The increase in the membership has been much smaller than that to which we have been accustomed. Some think that the decrease in our population in some of our important centres, may largely account for the slow progress of the church. Older brethren do not feel satisfied with this explanation, but believe there is need for an outpouring of the Holy Spirit; so that conversions may be more numerous than in the past.

All the churches have suffered very much by reason of removals. It is believed that Toronto alone has 10,000 fewer people than it had twelve months ago. I saw in one of the *Christian Advocates* that a Methodist church in Buffalo, at a recent reception of members, received no less than 135 members from Canada. If the two countries do not become amalgamated, it looks as though the law of nature will be observed—that the larger body will draw some of the smaller. During the year there has also been considerable migration of our ministers towards the M. E. Church, though I cannot mention the exact number.

It seems amazing how our ministerial staff keeps up its numerical strength. In the Conferences already held probably more than thirty names have been removed from the roll, by reason of death and other causes; but such is the supply that all the ranks have been filled, and no church is left without a pastor. It is cause for thankfulness that while one minister has been set aside for a year on account of propagating erroneous doctrinal views, and another (a supernumerary), who entered into business, was silenced on account of improper practices, still not one has been deposed from the ministry and none have been expelled for immorality. Somewhere about fifty candidates for the ministry were received, some of whom were men of more than ordinary ability, and about the same number were ordained and received into full connection. An unusual number were sons of ministers.

The funds exhibit a very healthy state. The Sustentation Fund needs the most help. It is designed to help poorer brethren, some of whom have not received more than \$400 in the receipt of large salaries should contribute to aid their poorer brethren. I am afraid that this recommendation will not be adopted. The Presbyterian Church takes the lead in this matter. Their augmentation fund receives a liberal support from the wealthy congregations, and some city pastors contribute munificently toward their poorer brethren, so that, as far as possible, every one may receive at least \$750 and a free manse.

The publishing house in Toronto has done well. All kinds of business have been much depressed, so that a reduction in the sales would have surprised nobody; but, to the joy of all, more books had been sold, and there was a better return of profits, than was a former year. Our Sunday-school publications are especially attractive. In the Anglican Synod a few days ago, there was a statement which excited much surprise—that books and Sunday-school publications were purchased at the Methodist Book Room "cheaper than the Church House could afford them." This is certainly creditable to the management of our House, of which R. V. Dr. Briggs is the head. The Superannuation Fund received \$7,000 from the profits, which is the largest amount ever before received.

The seats of learning have had a good year. Beginning with Wesleyan Theological College, \$18,000 has been raised toward the endowment of a new chair. Victoria has had a prosperous season during its first year in Toronto. Of course the art students received their B. A. degree from the Provincial University, with which at least a dozen colleges are affiliated, and in all there are more than 1,300 students; but those trained in Victoria, among whom were two young ladies, were no disgrace to their teachers. The new building in Queen's Park is one of the most complete of its kind, and has been finished without one dollar of debt. Albert College at Belleville is a great feeder for Victoria. The past year has been one of the most successful. Several of the fine arts productions have been considered worthy of exhibition at the World's Fair. A college is in course of erection at Winnipeg, and another at New Westminster, British Columbia.

As might be expected, all the colleges are doing much on behalf of the ministry of the church. Not a few of those trained in Victoria are filling important pulpits both in our own and other lands. We mention with pardonable pride Dr. Ormiston in the Presbyterian Church in the United States, Dr. H. Johnston, of the Methodist Metropolitan Church, Washington, and many others. Presidents of at least four Conferences in our country are Victoria's sons. The Chancellor himself and several of the professorate are among the more than 2,500 graduates produced in fifty years.

Dr. Potts, the honored Secretary of Education, has much to be thankful for in connection with the Federation Fund. Of \$510,413 subscribed, \$463,000 has been collected, and still there's more to follow. There are as

sets in the University of more than \$330,000, besides an endowment of near \$300,000. The Doctor, though in delicate health, has this year attended five Conferences, at one of which he preached the ordination sermon, and in all he pleaded for a more liberal support of all the seats of learning. He is much called for abroad. He was at Cleveland, Ohio, recently, at the dedication of a church, and is under engagement to make other friendly raids into Uncle Sam's domains; but we are sure of one thing—no power in your great country can draw him from Canada. There have been so many unsuccessful efforts of this kind made, that we presume no further efforts will be deemed prudent.

Dr. Douglas, of Montreal, is not unknown at the "Hub." You are aware that he is a marvelous man. Almost blind and in other respects a physical wreck, yet he is a giant in intellect, and his sonorous voice can be heard in our largest churches. He generally comes westward once a year, and his appearance in Conference is always greeted with rapturous applause. He spoke more than an hour at Toronto Conference, and everybody was held in rapt attention. He does not hesitate to call a spade a spade. Some of his denunciations of corrupt practices in public places have brought down upon him the wrath and hatred of some in high places, but he heeds them not. In this speech he deprecated the inadequate representation of Methodism as a denomination in the governing councils of the Province of Ontario and of the Dominion. He urged that Methodists should make a firm stand and obtain their rights in this regard.

It is a happy omen that while there is much depression in business circles, the missionary income of the church suffers no decline. Recent accounts from China are very gratifying. Japan pleads for reinforcements. British Columbia and Manitoba require increased ministerial aid, especially in the centres which are rapidly developing. But it is questionable whether much additional aid can be allowed, so long as our domestic missions require such large pecuniary grants. Some are of the opinion that we have both in Ontario and Quebec a larger proportion of ministers than the wants of the people require, and that more use should be made of local preachers.

We think, also, that our Epworth Leagues might be utilized more in assisting weak congregations by evangelistic services. In this way much good might be done in the suburbs of our cities where the population is not large and where two or more congregations might be united or placed under the care of one minister.

## SOUTHLAND STUDIES.

XIII.

REV. FREDERICK BURELL GRAYES.

TO get as clear a view as possible of the Southern race problem, it was one of my purposes to see and converse with intelligent and representative men, some of whom went from the North into the South many years ago.

The first gentleman of this character I met in Jacksonville. He is a business man, considered by his friends to be deliberate in judgment, slow in speech, and keen in observation. He said:—

"The principal reason for the prejudice against the Negro on the part of the Southern whites is the Negro's previous condition, and this afterwards his color. The Negro, however, is regarded as belonging to a lower order of beings than the whites. While the better class of Southern whites do not object to the education of the Negro, they believe in separate schools for them; and so this is in the constitution of the State. The Negro may go into some white churches, perhaps most of them, but he must take a back seat. It is undoubted that the Southern whites fear Negro domination, and laws are made to contract it. We have here three Democratic inspectors who inspect to suit themselves; and after the poll list is made up, the ballots are burned. It is thus intended to give the Negro no chance. No violent measures are used, but his political success is prevented by clever legislative manipulation. The fact that we have a municipal judge who is a Negro does not alter this fact at all; and in the courts in this State I think the Negro has just as good a chance as the white man, but rarely is it possible for a Negro to serve on a jury. In the mechanical trades the Negro has a fine opportunity in Florida. Here in the city of Jacksonville two thirds of the mechanics are Negroes. We have here, also, colored letter carriers, but for the simple reason that the white man cannot stand the terrific heat in summer. In short, if the Negro will just keep out of politics and let the whites make the laws and execute them, he will be all right. That's the dictum practically of the Southern whites."

I am reminded that in a Georgia town I was told that in a certain county the election was carried in this novel fashion: The vote of a remote town would be held back until it was discovered just how much was needed to carry the election for the Democratic ticket; and then a horseman, starting from that town, and furnished all along the route to the county-seat with a relay of horses, would hotly and madly gallop, carrying the coveted political prize. Then would follow loud hurrahs for the wonderful birthright of the American citizen—the ballot!

Later I met in an interior town of South Carolina a gentleman who was born in that State, had served on a governor's staff and in the Confederate army, and who is today a lawyer of more than mere legal culture, who said:—

"I believe heartily in the education of the Negro and in his elevation in every direction; in this is the hope of the future and larger South which we dream about. The intelligent opinion of a very large number of the representative and educated classes in South Carolina is that it was a fortunate thing, under the providence of God, that we were not successful in the late war. The Negro is

more regarded now than before the war, and ought to be. In the Presbyterian Church of which I am a member, if any Negro attends the sacrament, it is administered to him after it is given to the whites. This is the local practice. I do not say it is so throughout the State or in the whole South. As a Negro cannot become a member of the Presbyterian Church in the South, separate colored churches are organized."

I am here disposed to quote the words of a colored Methodist preacher who is stationed in a city of South Carolina, and who impressed me as an able and considerate man. Here is what he says:—

"In the Southland there are fourteen white Conferences and seventeen colored Conferences in the Methodist Church; and there are twenty white academies and colleges, and twenty colored academies and colleges. Now the colored Conferences have colored preaching elders and pastors, and they want a colored bishop. Why not? He shall represent the colored department of the Methodist Church under the administration of the same General Conference. He shall preside only over colored Conferences. Though we wish more, and in our view ought to have it, yet present conditions prevent anything further. Why, in some of the best white churches of the Methodist Church, South, in South Carolina, colored bishops have preached, and I understand most acceptably, to the congregations. Bishop Moore has preached at Yorkville, Bishop Hood at Rock Hill, and Bishop Arnett in Laurens."

I put down the query here: If the Methodist Episcopal Church, South, can do as much as this, with all her prejudices, why does not the Methodist Episcopal Church with her admitted (?) affection for the Negro do something approaching the request of this colored preacher? I have here in my note-book what, unfortunately, I cannot place to the credit of any person, but somebody said that "all through the South there is no prejudice because there are Negro members of the Episcopal or Baptist white churches." Is this true? But in a Tennessee town the Methodist preacher endeavored to start a union church. He was succeeding apparently, but going away to Conference he found on his return that a church had been built and the missionary Baptists were in control. And then, also, to his dismay, they would not allow Northern Methodist preachers to occupy the pulpit; and he, being of that unwelcome ilk, was shut out. Isn't this almost farcical? One of the most agreeable men whom I ran across in my trip was a prominent Republican official, holding position under the national government, the chairman of a Republican State committee, a native of Vermont, and a graduate of Wesleyan University. He is very shrewd, of excellent judgment, and most sympathetic in his feelings towards the Negro. He said:—

"The position of the church toward the Negro is affected by his political status. The prejudice is a result of the old ante bellum condition of affairs in the State. The political condition can only be improved by time. No legislation by the national government would directly accomplish this. These prejudices are, however, gradually abating among the whites, and the colored people are improving intellectually and morally. The best class of whites, while still full of previous training and prejudice, are taking an interest in their moral and educational advancement. And with a division between the white vote of the State there will follow a division of the colored on local issues. Hereafter the great bane of Southern politics has been that the line of demarcation between the two parties has been the color line. There is now a breaking down of that line in local politics."

As this gentleman is a Methodist, I asked him concerning his views of the color question as affecting our church, and he expressed his opinion thus succinctly:—

"The question of the separation of the white and colored churches is not so much one of expediency or policy as of principle. In any division on this line the truth-loving and the just are on the side of the white. In regard to the election of a colored bishop I would say that it is simply the question of the election of a man qualified in all respects for the position in which color should not be considered a qualification. I should be opposed to the election of a colored bishop for colored Conferences, because it is a recognition of race prejudice."

Here is the opinion of a colored man who was born a slave:—

"There's two ways to look," he said. "I think the force of circumstances has improved the condition of the Negro. It has caused him to look higher and qualified him to vote and seek for a position [he was formerly a powerful Republican politician]. I think that the political situation, though it is very rough, is grading upwards. The race prejudice is a very hard thing to estimate. It has come to a standstill. There isn't so much bitterness, so much feeling, because you voted for the Yankee. Each party is now trying to get the vote of the Negro. There is no doubt but that the first-class colored people and the first-class white people will go together in State politics; but the colored vote will be cast undoubtedly, if it has a chance, for the national Republican ticket. The chances for voting the national Republican ticket are not improved, but are worse than ever. When they found that if the Negro was not satisfied he could leave through the emigrant agent for the West, they began to treat him better; and now in North Carolina and South Carolina the emigrant agent is forbidden to entice the Negro out of these States. Then, so far as South Carolina is concerned, the Jim-Crow car bill was rejected for the third time at the session of the legislature last December, and the Negro and the white man travel together."

"The separation of the colored churches into a body by themselves is, in my judgment, impossible, because the longer we stick to the whites, our political and religious union will be stronger and the prejudice on account of race will be less. It is a fact that cannot be doubted that the whites have the wealth, and to withdraw the liberal hand which is lifting the Negro out of the ditch I cannot consent to. It would be very well if we were in Liberia or Africa, but we are not there. I declare that the Methodist Church is doing more than all the other organs in the country, religious or political, to break down this race prejudice."

A distinguished gentleman who was seriously considered for a place in Mr. Harrison's cabinet, who is a Northern man, and who has so close a resemblance in face and figure to Hon.

James G. Blaine as to occasion remark, said to me:—

"The Negro does not have his civil rights in Georgia. Governor Norther is a fair man, and means to do absolutely right. He is the best governor, so far as fostering educational interests and the suppression of lynching is concerned, that the State has ever had. The Negro does not get his rights to the courts as a white man gets them except in certain cases and in certain localities as, for example, in Atlanta, and better in the city than in the country. To illustrate: Take the matter of insult. You let a colored man really insult a white woman, and he is gone. But when a white man ever been troubled in Georgia for insulting a Negro woman? Let me give you the bottom of this matter. Negroes are naturally in their places, according to the prevailing opinion of the best people of the State, only when they are acting as slaves. Whenever they are acting upon their citizenship, demanding their rights as citizens, they are regarded as being out of place. If a Negro woman, educated and finely dressed, should go into a ladies' car, she would be driven out into the colored car; but if another black woman, ragged and dirty, having a white child for whom she is acting as a servant, happens to be in the white people's car, she is allowed to remain. Why? Because she is regarded as being in her place. The trouble is, that there is in the civilization of the South the reflex influence of slavery upon the whites that has made it impossible to look upon the citizenship of the Negro in the same way as upon that of the poor white. I think that the Negroes are more given to lying than the whites because of the influence of slavery upon them, which teaches them to dissimulate and deceive. But let me tell you that in the United States Court a large number—about one-fourth—of Negroes have been upon the jury, and of course a large number of them have been witnesses in the cases, and the result is that they have been as good jurors and as credible witnesses as the whites. The judges and lawyers would so state. Except in rare instances, the Negro is not allowed on juries in the State courts. It is not because the people here wish to do injustice to the Negro, or think that they are doing it, but because they find it difficult to look upon him as a citizen with the same civil rights as a white citizen. In the County of Wilkes not in some twenty years has a single Republican vote on the national ticket been returned, though the number of Republicans in that county is large. No man dare make a political speech of the Republican order, or organize a Republican club in that county, and no white man dare let it be known if he casts a vote for the Republican ticket. The same is true in State elections. It is practically true, also, in some 10 of the 130 odd counties in the State."

I ought to add here that this gentleman only spoke of the tendency of the Negro to lie, in reply to a question of mine; and that I asked it because everywhere it had been referred to by white and colored men alike. I am convinced that it is one of the serious drawbacks to the advancement of the Negro, whatever the cause of it may be. The cause does not change the fact, nor weaken its power for evil on the prospects of the colored man.

A GLIMPSE AT THE CELESTIALS.

MRS. S. L. GRACEY.

THE last year has been marked by no special events that should call the attention of the world to China. Politically or commercially there has been no great excitement or real progress. The Emperor, Kwang Sa, who attained his majority on the 19th of last July, has not asserted himself, and though a monarch, has no real power, but seems still to be under the influence of the baron. That he has commenced the study of the English language gives hope for the future.

There have been riots in many localities, but happily no bloodshed, during the past year; still the spirit of intolerance hatred towards foreigners, particularly missionaries, seems unabated, and requires the utmost vigilance on the part of the officials, spurred by the watchfulness of the diplomatic service of the nations here represented.

An imperial proclamation issued from Peking in the 9th moon has been the source of some surmises—the

Enumeration of the Christian Churches

in the Empire. What does it mean? Is it for real or for show? The missionaries always hoped to be encouraged by the visible success of Christian teaching, felt no fear, assured that eventually "His kingdom shall be an everlasting kingdom."

The Shaoh nee are president of the *Mei-yueh* writes: "The *Fatai* of the province, Cleland, received an urgent order, on the 22nd of the 9th moon, from Feng le Yang's, enjoining a strict investigation into the number and whereabouts of churches and chapels in connection with the 'religion of Jesus.' The imperial order has been the most exacting of the Chinese Empire, and consequently the difficulty of finding for a certainty the numerous halls now scattered all over the country. It declares that 'in every province, prefecture, department, district and unincorporated town, there are foreign churches and chapels,' and it hints that unauthorized persons might open such places and palm themselves off as Christians for unlawful purposes. The edict enjoins them to make a minute and particular search both as to the number and the location of the premises; 'if the place has been recently opened, or is one of long standing; 'if the foreigner has recently come to it or not.' These and other inquiries are to be strictly instituted, 'the particulars carefully to be written down and forwarded to the treasurer of the province.' It also states that, 'owing to the difficulties of getting accurate details of persons and places, some of the claims sent in last year from the river ports and adjacent places have not yet been settled.' The missionary writing preachers are alarmed at these 'urgent instructions,' as the Hsien allows his runners in this city only three days in which to make all these inquiries, and to return in writing the particulars of their investigations. What made the native preachers more alarmed was the insertion in the order of the word *Mei-chi*, meaning 'secretly investigate;' but in the same sentence the messengers were commanded 'not to intrude unnecessarily into the details or ecclesiastical rules of the churches, and thus needlessly provoke hatred and strife of tongues.' The message, then, in brief, is: 1. The number of places; 2. Locality; 3. Style of building; 4. Persons residing, or in charge, for or native; if foreign, his particular country or the one he represents. The imperial notification adds that, 'in the province of Chih-li and in around Peking, the numbers and places of worship of the different

societies and different countries that have been gathered in.' What the underlying motive of the imperial order may be is, of course, only surmised.

Our Shaoh nee correspondent gives us another item of news, which indicates one step forward for China—

A Proclamation against Infanticide.

The Tantal of Ningbo has issued orders to all his subordinates, enjoining them to forth in official notifications before the people the prevalence of the unnatural crime of infanticide in their midst. He refers to the fifth and sixth years of the reign of Tung-chi, when this crime was rampant, and calls special attention to the neighborhood of Da-lieu-shan, where the borders of the three districts of Ningbo, Feng-hwa, and Yu Yao meet. Large printed proclamations have been posted up in all those districts, warning the people and threatening heavy penalties on 'all who dare persist in the abominable practice of destroying their newborn infants.' Lu Lu-yi, the K'ei-ki magistrate of Shaoh-shan, tells the people that formerly it was only the poorest of the people that were guilty of such a crime, and they pleaded their extreme poverty as their excuse; but in these later days the crime is becoming more prevalent and among people who cannot plead poverty in extenuation of their conduct; and that these do not, like the former, put to death both male and female infants, but spare the males. He tells them that such a distinction between boys and girls is an unnatural one. He reminds severely those who have dared to bring up their children, yet have such a morbid desire for sons as to make them so cruel to their daughters that they elude their nation. He tells the very poor that there is a Foundling Hospital where, if they cannot afford to take care of them, their offspring will be well provided for, and he advises all parents to remember that as the law makes no distinction between male and female, when man takes the life of another, so they must devise themselves of the unnatural sentiment—'It is only a girl.' A writer in the *Hupao*, a native paper, advocates the universal education of female children in China. He declares that if the education of girls should be persisted in throughout the empire, by the time a quarter of a century had passed by, a great change for the better would be effected. Only the girls of the wealthy and the well-to-do know anything of the written language of the country, and their only accomplishments are a little smattering of poetry, a little playing of chess, and painting, with absolutely no knowledge of history and kindred books. That this is true, Western nations have known for years; but that Chinese men begin to realize it and desire something better for their women and girls, is a hopeful sign of the times.

The work of our Woman's Missionary Society of all denominations is making this education possible, not only for the girls and women of a wealthier class, but bringing knowledge, both secular and spiritual, into the homes of the poor; and, better than all else, the light of the Sun of Righteousness into these darkened homes. May the day hasten when this beautiful land, with its patient, toiling millions, may be brought under the banner of our King Emmanuel!

The Chinese criminal code does not accept

Madness as an Excuse for Crime.

The *Peking Gazette* reports such a case. The governor of K'eng-tung condemned to death a maniac for the crime of matricide. The murderer was an obedient, affectionate son, living with his mother. His elder brother lived near them, but had a separate house hold. Last January the younger son was taken ill and developed a tendency to temporary insanity. As he was usually gentle and easily managed, the mother would not allow the elder son to report the case to the authorities. She also persuaded the neighbors and the *taipo* to keep the matter quiet. Last August during the intensely hot weather, the young man, owing to the heat it is thought, became suddenly worse, and, seizing a knife, stabbed his mother several times. The elder brother, hearing the mother's cries, came to her rescue when the mad man turned and wounded him in the shoulder. He with the help of some neighbors finally secured him, but the mother was dead before any assistance could be rendered her. The authorities placed the maniac under medical treatment, and as soon as he was better and able to give evidence he was put on trial, and condemned to death by slow torture—which is the Chinese law for matricide. The sentence has already been executed, and the head of the murderer taken to the provincial capital and exposed to view as a warning to others.

There is, also, a Chinese law to the effect that if a person who knows of the madness of another, and not report him to the authorities, he shall be in a measure responsible for his acts. Under this law the two neighbors who knew of it were given each a hundred blows, and was removed from office. The elder brother, because he acted under the command of his mother, was ordered to receive only eighty blows, but being a literary graduate, was finally released by paying a heavy fine.

With such laws as these, the crime of murder is comparatively rare in China. But the luxury of suicide is indulged in at *shih-tsun* and is a favorite mode of revenge, the only drawback being that a man can only indulge in it once in a lifetime. To secrete oneself in an enemy's house or premises, commit suicide, and give that enemy the expense of one's funeral (for such is the law), is considered the sweetest means of revenge that a man can devise. Where life is held of so little value, what need there is that we should strive to teach them that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Pockchoe, China.

THE STILL HOUR.

Satan's Question. Satan is an artful questioner. He has a very inquiring mind; and his questions are not confined to men. He is not afraid to ask questions of God. Here is one: "Satan answered the Lord and said: Doth Job fear God for naught?" What a cunning insinuation is couched in this question! It gives an arrow at Job's motive in fearing God and serving Him. The implication designed is that Job's motive was dominated by the spirit of pure selfishness; that he would not have feared God unless he thought it would pay him to do so. And Satan's question finds an echo in the mouths of many of his followers today. They insist, if they do not openly and plainly say it, that Christians have an eye to some personal advantage when they profess to fear God and keep His commandments. They suggest that Christians would not pray and give their means to the support of the Gospel if they did not hope to derive benefits

equal to their efforts and expenditures. In reply we have this to say: The true Christian fears God because he feels that it is pre-meditately due to God that he should. It is a command which he is bound to obey. He serves God because it is a pleasure to do so. He is not entirely unmindful of God's promises to bless him in his fidelity to Him; but high above the thought of reward is the happy purpose to please God in all ways of well-joining. Give us another question, Satan!

Get Out of Yourself.

Self-contemptation is a good thing, within proper limits; but the trouble with too many saints is, they devote altogether too much time to an inspection of their own states of feeling, their faith, their love, their zeal, or their lack of these things. They seem to think that it is a sign of faithfulness to be gauging their pety and inventing their stock of grace and estimating their progress in perfection, as if these things were their supreme duties. While it is true that we are commanded to "examine ourselves," yet we should not for a moment imagine that we are to keep our eyes constantly turned in upon ourselves, in a vigorous search of our attainments and deficiencies. The whole drift of Bible teaching goes to show that we should get out of ourselves and reach after the good of others. The best kind of perfection, or of progress towards it, is secured by absorption in the welfare of those around us. Christ's immediate word to those whom He healed was, "Go and tell others what the Lord hath done for thee." He did not command His followers to sit down and inspect their own feelings and desires and aspirations, but rather He bade them go out and make their influence felt for good upon other hearts and lives. This is the great secret of maintaining spiritual health and attaining rapidly increasing growth in vital godliness. You help yourselves most by helping others.

Unpleasant Duties.

If all duties were pleasant, it is very probable that many which are frequently left undone would be attended to. It is not difficult to get people to perform pleasant duties. The great mass of people are fond of pleasure in some form, and many would as soon find pleasure in some delightful duty as in some comfortable pastime. If all Christian duties were pleasant, more Christians would be more diligent than they are. But, after all, it is in the faithful discharge of what are often called unpleasant duties that frequently brings to the door his richest rewards and highest pleasures. Many a Christian has found that the duty which at first seemed so unpleasant proved, when earnestly and lovingly entered into, to be the best sort of means for bringing him into closer contact with Christ, into sweeter sympathy with Him, and into more perfect knowledge of His character and history than all of the outwardly pleasant duties that he ever performed. There is many a golden blessing hidden under repulsive surroundings and threatening difficulties. The highest kind of joy, this side of heaven, has been frequently experienced through the duty of leading rough, hardened sinners to the Lamb of God. Moreover, it is through the discharge of very unpleasant duties that Christian character is developed, matured and fitted for broader usefulness.

A Test of True Love.

Professions of love are always sure of being tested sooner or later. One cannot say that he loves another without at some time being subjected to some sort of test as to the genuineness of it. Not a few have seriously regretted that they ever professed love for certain ones, because, when they were put to the test, it was demonstrated that their love was in words, not in heart and life. Delilah put a very close question to Samson when she asked: "How canst thou say, I love thee, when thine heart is not with me?" She had put his profession of love for her to a rigid test, but it did not stand it. She found that Samson's heart was not with her, and hence she wisely concluded that his avowed love was only in saying and not in doing. This is a good test. Too many have said, "Lord, I love Thee," while their heart was not with Him. It is the height of audacity for any one to tell God that he loves Him, when at the same time the heart is away from Him. Yet there are those who are thus audacious. God greatly prefers that we should not say that we love Him, if our hearts are not with Him, than to say so. He wants the heart with Him, so that we can truly say, "I love Thee."

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## The Family.

## IN THE MORNING.

PROF. BENJ. F. LEOGHT.

From the sides of the sun  
With the coming of the day  
And the shadows turn to gray  
In the glory of the day;  
And the spider's web is seen  
All in diamond-dusted sheen,  
While the morning-glory awakes  
From the trellis where it clings,  
And the day is fresh and new  
'Neath the christ of the dew,  
In the morning.

Tides of music sweet and strong  
Flood the holy air with song;  
Every bird a minstrel seems,  
Singing out his gladdest dreams;  
Every song a note that thrills  
All the silence of the hills,  
Every breath of rapture tells  
Of the joy that throbs and swells  
When the walls of night give way,  
And the shadows turn to gray  
In the morning.

Morning glories fade and fly,  
Other dawns re-gild the sky,  
Other songs of rapture raise  
Knell-symphonies of praise;  
May the words which we have spun  
Shine like jewels in the sun  
When shall break the final dawn  
And the shadows be withdrawn,  
And our lives just bloom anew  
Fresh with sweet, immortal dew  
In the morning!

## HOW TO SHINE FOR JESUS.

Matthew 5:14-16.

There's a mighty lot of darkness in this wicked world of ours,  
And it's a terrible hard a fighting principalities and powers,  
But that don't prevent us lab'ring in the power of God's divine,  
If there wasn't any darkness, we wouldn't need to shine!

The Lord of life and glory hath died mankind to save,  
But millions haven't heard it, as they hasten to the grave;  
They are calling us to help them, while in bonds of sin they pine,  
Brothers! with these facts before us, don't you think we ought to shine?

There are many stumbling Christians, who profess the Lord to know,  
But their hearts are filled with sadness, and their faces tell you so;  
That's just why they haven't tasted of abiding in the vine,  
Which is Jesus Christ, our Saviour, who enables us to shine.

Let us unto Jesus listen, with a loving, trustful heart,  
And where He may lead us, never from our Lord to part;  
Let us give Him all we have, and our wills to Him resign,  
If we don't do what He tells us, well, we can't expect to shine.

We need not be ascetic, and, like monks and nuns, retire;  
But the Gospel's glorious liberty to publish we'll desire;  
Not yet reach a bushel; nor on beds of ease recline;  
If we don't let people see us, how can they see us shine?

So, since long has He stood knocking, being wounded by our sin,  
Our hearts of cold will open, and the Saviour welcome in;  
With our might the things we'll do that His Spirit doth incline,  
And, crowning thus King Jesus, the Lord will thrice as shine.

—THOMAS A. YOUNG, in *The Christian* (London).

## THOUGHTS FOR THE THOUGHTFUL.

Every hour comes with some little fagot of God's will fastened upon its back. —F. W. Faber.

I rest beneath the Almighty's shade,  
My griefs expire, my troubles cease;  
Thou, Lord, on whom my soul is stayed,  
Wilt keep me still in perfect peace.

—Charles Wesley.

You remember the old story of how Michael Angelo wore ever on his forehead, fastened in his artist's cap, a lighted candle, which always shone brightly on his work, and kept his shadow from falling on it. If I could always have thus the light of Christ's feet presence ever falling on me, I could keep the shadow of self behind and out of sight, ah, what an easy climb it would be then! —Anon.

Men talk about dying as though it were going toward a desolate place. All the past in a man's life is down hill, and toward gloom, and all the future in a man's life is up hill, and toward glorious sun-ribs. There is but one luminous point, and that is the Home toward which we are tending, above all storms, above all sin and peril. Dying is glorious crowning; living is yet toiling. If God be yours, all things are yours. If Christ be yours, all heaven is yours. Live while you must, but yearn for the day of consummation, when the door shall be thrown open, and the bird may fly out of his netted cage, and he heard singing in higher spheres and diviner realms. —Henry Ward Beecher.

Sowing the golden grain,  
Sowing for sun and rain,  
Shall this suffer that our sowing may be met?  
There is whiter bread than is made from wheat.

Ab, for the larksome deed  
Time plucks up as a weed!  
But myrtle and lily and balsam leaf,  
How came these in our harvest sheaf?

'Tis our angels softly go  
After us down the row,  
And the broken hope and the hidden seed  
Sow in our furrows for beauty seed.

—KATHARINE LEE BATES, in *Independent*.

The God of joy bids me be happy, yet I let my heart be troubled. My mind tells me that gloom is sin, and straightway cheerfulness condemns me. Friends, a host of them, will be encouraged around me; above me will float the banner of love; the work of my hands will be prospered; yet my life will be so sadly poised withal, and inclined away from what is sane and peaceful, that the lightest touch of the finger of failure will overturn it into the Slough of Despond. O Christ of Cana, how may my life be a feast? O Thou who dost flood the universe with the light of Thy sun, shine in my life, not now and then, but forever! I am weary of joy's uncertainty, of the peace that is fickle as a desert stream. Grant me Thy peace that floweth as a river. Thy peace that recks not of its peacefulness. Thy joy whose essence is the joy of others. Make me so busy with useful work that I shall not feel the touch of the finger of failure. So breathe into me the energy of Thy strong purposes that I shall not need to sit at a feast. Help me to such piety for the troubles of others that I shall be careful as whether my own heart is troubled or not. Let Thy joy be in me, that my joy may be fulfilled. —AMOS R. WELLS, in *Golden Rule Meditations*.

We cling to what is familiar, in the very furniture of our house, and yet we are ever being forced to accept what is strange and

new, and like some fresh article in a room, it is out of harmony with the well-worn things that you have seen standing in their corners for years. It takes some time for the raw look to wear off, and for us to get used to it, as we say. So is it, though often for deeper reasons, in far more important things. A man, for instance, has been engaged in some kind of business for years, and at last God shows him, by clear indications, that he must turn to something else. How slow he is to see it, how reluctant to do it! How he cleaves to the "old store!" How he shrinks from cleaning out the barn, to bring in the new! Or a household has been going on for many days unbroken, and at last a time comes when some of its members have to pass out into new circumstances—a son to push his way in the world, a daughter to brighten another household. It is hard for the parents to enter fully into the high hopes of their children, and to accept the new conditions, without many vain longings for the old days that can never come back any more. So, all through our lives, wisdom and faith say, "Bring forth the old because of the new." Accept cheerfully the law of constant change under which God's love has set us. Do not let the pleasant bonds of habit tie down your hearts so tightly to the familiar possessions that you shrink from the introduction of fresh elements. Be sure that the new comes from the same loving Hand which sent the old in its season, and that change is meant to be progress. Do not confine yourselves with any mill-horse round of associations and occupations. Front the vicissitudes of life, not merely with brave patience, but with happy confidence, for they all come from Him whose love is older than your oldest blessings, and whose mercies, new every morning, express themselves afresh through every change. Welcome the new, treasure the old, and in both see the purpose of that loving Father, who, Himself unchanged, changeth all things, and

"'Tis He Himself in many ways,  
Lest one good custom should corrupt the world."  
—Alexander McLaren, D. D.

—

The grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us love to suffer, and we all shudder at the sight of the probe or the operating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital. The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or be commanded to the still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If He is silent as to explanations of trying providences, let us be silent in our final submission. God knows what is best for us; that is enough.

"He knows the bitter, weary way,  
The endless strivings day by day,  
The souls that weep—the souls that pray  
He knows."

"He knows! Oh, thought so full of bliss,  
For though on earth our joys we miss,  
We still can bear it, feeling this:  
He knows."

"God knows! O heart, take up thy cross  
And learn each treasure that's not cross,  
And learn each joy that's not joy,  
He knows! He knows!"

—Theodore Cuyler, D. D.

## MARY LOUISA'S GIRLS.

SARAH HIRSH SCARBOROUGH.

MRS. MURRAY was at her wit's end—so she had declared for the fiftieth time that day. However, the declaration was nothing to startle one. It was only Mrs. Murray's figure of speech; though there were people who insisted that the terminus thus indicated did not point out any great extent of travel.

Chief among those who used their tongues in this manner was Miss Halsey. People in Dunton called her an old maid. She preferred the appellation of "elderly spinster." There were several reasons for the preference, one being that she held the latter part of the double cognomen was more dignified, while the former was more expressive. This last declaration she explained by the statement that there was a "mint of difference between being 'old' and being 'elderly,'" which no one in Dunton felt disposed to deny or even argue.

No one unless it was Mrs. Murray, and she did not attempt to argue as to the actual difference, but as to its applicability in the present instance. She was firmly convinced that the more appropriate term was "old," and she held to it with a tenacity that had much to do with the opinion that Miss Halsey felt forced to render again when the recurrence of Mrs. Murray's state was told her.

All of which goes to show that there was no great affiliation between the two parties living on the opposite sides of Dunton's one long country street.

The special cause of Mrs. Murray's present arrival at that deplorable terminus was one calling for some sympathy rather than for sarcasm. It had its origin in two places—Mrs. Louisa, Mrs. Murray's niece, and Mrs. Murray herself; or, to speak more plainly, in the idiosyncrasy, as some would call them, of each of the two women. Mrs. Murray had no use for girls, Mary Louisa excepted, and Mary Louisa seemed to have a great deal of use for them. A woman herself, Mrs. Murray argued that she knew all about women, and, logically, according to her ideas, she had no use for them. Whether Miss Halsey and her biting remarks had anything to do with this conclusion, it is not our purpose to debate. The conclusion remained.

But that mysterious thing some people call fate, and others denominate providence, seemed to have ordained that Mrs. Murray should be brought face to face with just what she did not want. She, however, did not attribute it to any such thing. She attributed it to Mary Louisa.

"She knew that I couldn't abide having one girl about me long, let alone twenty, and here she's never as much as asked me, and ups and writes me she's coming down here with twenty of them. I'm just as good as dead and buried."

other statements that should have set that young woman's ears tingling in the same proportion that the said speech, when duly reported to Mrs. Murray, assuaged her wrath and possibly assisted in preventing her from going over the brink into the oft-threatened idiosyncrasy.

Such is sympathy. The affair had this good effect at first: it drew Mrs. Murray and Miss Halsey together by a common bond, and the latter proceeded to continue her sympathy.

"I should have thought Mary Louisa would have been ashamed to impose on her aunt that way. She certainly ought to've written a line for permission."

Miss Halsey's opinion was reasonable enough. But there are some things that, if waited upon, never get done, and Mary Louisa may have deemed this one of them. Then, she owned part of the farm stretching back of the village street where Mrs. Murray lived, and that had some weight in determining how she should carry out what she had designed. Mary Louisa knew her aunt, Miss Halsey, and the whole of Dunton as well, and she knew that under the circumstances too much talk would spoil all if allowed to have too long a way beforehand.

She was right in this case. She certainly would not have succeeded in her undertaking had she even suggested the matter. As it was, Mrs. Murray had not time to give up in despair. Mary Louisa was coming the next day, and that meant that Mrs. Murray must put off the evil day of collapse until the coming was over, at least.

The knowledge of Miss Halsey's sympathy and the knowledge that the lady in question was watching furtively behind the curtains her strenuous efforts to get ready, strengthened her more than she would have admitted. Miss Halsey was curious, too.

"How she is ever to get ready for that crowd is more than I can see!" she ejaculated to herself, as she watched the active preparations going on opposite. "What I'd do with twenty young things turned loose on my place is more than I can say. It'd drive me wild."

She was wrong. The morning after the arrival she felt impelled to drop in upon her neighbor. She did not find her in her own room shut away from the noise as she expected; but down in the airy kitchen she sat, surrounded by girls.

"They would come right in here and take hold, and Mary Louisa said 'twas the only way to let them feel at home, and here they be," said she, with faint apology, to her caller.

They were at home. A red-headed girl was hulling strawberries with a black-eyed one. One in a sprigged lawn was helping a gray-robed one to pit cherries, while three others were presiding over a huge pan of vegetables, preparing them for dinner. One, with skir-pinned up, was washing off the back veranda, and from the hall came the sound of brooms busily at work.

"It looked for all the world like a boarding-house, only it didn't," said Miss Halsey to a caller that afternoon. "An' what takes me is that Nellida Murray was settin' there like she hadn't any notion of layin' down an' dyin'! If I didn't know how hot she has always been about havin' girls around, I should say she took to it mightily for a body that at her wit's end just two days ago 'cause they were comin'."

Mrs. Murray was in a peculiar situation, to tell the truth. The twenty girls who had accompanied Mary Louisa had come from almost as many places of work in the heart of the city, and come for their first outing in several years.

"And when she told me that, I couldn't get up heart to say no do nothin', for a pecker lookin' set you don't often see. But, land! who would've thought I'd give in at all?"

"You seem to rather like it," remarked Miss Halsey dryly.

Mrs. Murray cogitated for a moment.

"I don't know," she reflected. "Tain't as bad as I expected, I admit. They try to be helpful."

"So I see. They're more considerate than I looked for, retn' 's Mary Louisa didn't show none in the first place."

Mary Louisa laughed softly at the thrust—she had called with her aunt for a purpose.

"If you should see how they live in the city you would not wonder that I took the surest way to let them see how we live in the country," said she.

"Tain't livin' at all there, as far as I can see," said Mrs. Murray. "I showed 'em my flower-garden, and that black-eyed one just cried, because she said it made her think of her mother—she lost her four years ago—and she hasn't had a breath of country air nor a sight of a home flower-garden since."

"My garden is in bloom, too," remarked Mary Louisa, stillly. In flowers she was Mrs. Murray's unflinching rival. "She should see that."

"So she should," put in Mary Louisa, quickly. "Can't we come over some afternoon? I know what would be fine. Let us have a real lawn party here next week. Auntie's garden and yours can furnish flowers, and you two can try your best receipts, and we'll furnish fun."

"And that girl actually got me to promise to let them girls do it," said Miss Halsey to her neighbor on the other side who dropped in to hear about the call.

They came. For one whole afternoon they ranged the old house with its broad halls and large rooms, its lovely old garden and orchard beyond. Their exclamations of joy would have delighted a stoic, and Miss Halsey had not quite reached that point. So beamed upon them all graciously, and told Mrs. Murray as they prepared the tea table that she did not believe in any light flirts with peaked city girls, and Mrs. Murray graciously agreed with her. The result was an abundance that called forth from even Mary Louisa an exclamation.

"I wasn't goin' to let your aunt's place get a better reputation than mine," she answered, in a low tone.

shoulders as she looked straight into her eyes.

"And a body wouldn't've taken us for very old today, I must say," said Mrs. Murray, smiling at Mary Louisa.

"I ain't old," replied Miss Halsey, with a sudden stifling.

"Well, elderly, then," said Mrs. Murray, magnanimously. "What's the difference, anyway, Helen Halsey? We ain't goin' to be children 'gain in this world 'nless we see more of 'em anyway," she added. "Why can't a widow and an old ma—splinter, I mean, let those girls see what folks like you and me can do and how they can really live and keep young inside?"

"How would you do it?" queried Miss Halsey, the mollification complete.

The question was not answered then. Two weeks passed in a commendable spirit of emulation between the two. The girls were in demand. The two women concocted plans innumerable to outvie each other, and Mary Louisa in amused enthusiasm lent her aid to both.

The visit was over. The girls had left, a "super-happy, renovated" set, as one of them said. Mrs. Murray was very much alive, and Miss Halsey was very much aware of it.

"I expect the same thing next year," said the former, without a trace of a sigh.

"So do I," said the latter, grimly.

"What, Helen Halsey, do you really mean it?"

"I mean you ain't going to get the chance to do it alone," was the determined reply.

"Well, if you really mean it," said Mrs. Murray, when she recovered from her surprise, "why not make it something worth doing?"

Then Miss Halsey repeated her question and found an answer.

Mary Louisa could tell them how, and did.

"It is the easiest thing in the world," she declared. "I can fix it so there'll not be the least bit of trouble, if you'll just let me. I wouldn't like anything better." They believed her and they let her.

"There wasn't much use of doin' anything else," said Miss Halsey, "for Mary Louisa is a masterful spirit enough when she gets going. If she should take it into her head to set up a summer home for girls right here, her aunt and I'd have to give right up and let her do it. Mrs. Murray couldn't stand out in the beginning."

"Nor you in the end," retorted Mrs. Murray.

The result showed that neither one could.

The next summer forty girls came down to Dunton at the express invitation of "Miss Halsey and Mrs. Murray, two elderly ladies who open their homes to the recipient for a two weeks' visit"—so the card read.

They had compromised on "ladies" and buried the hatchet, the only time Mary Louisa feared it about to peep forth being when they read the card for the first time.

"I'm most sorry we didn't make it three weeks," said Mrs. Murray regretfully.

"When you used to despise girls so?" asked Miss Halsey crisply, inspecting the card in turn.

"A wise person changes her mind; a fool don't," quoth Mrs. Murray.

"Which leads me to say you needn't never tell about your losin' your wits any more," replied Miss Halsey, acidly.

"Now! now!" expostulated Mary Louisa, gently.

"Don't be afraid, Mary Louisa," interrupted Miss Halsey. "When old folks like your aunt and me grow young enough to turn themselves out and body—and estate—over to a lot of girls for the remainder of their days, you needn't worry over an occasional flash 'tween 'em."

After that speech Mary Louisa worried at nothing. She knew the plans for her girls would be carried out.

"What aunt doesn't manage, Miss Halsey will," she mused. "It really brought about more than I expected."

## THE TREES FOR HEALING.

MOST people know what a sanctuary an empty church can be, and how the solitude and the stillness can soothe restless hearts into quiet patience and fortitude. But there is another church, a house not made with hands, known to some of us as a refuge where, when the body and brain are weary and the heart is burdened with care, we may sit and rest and pray, and where God's lips seem to touch us, and His hand to lighten our load; so that afterwards, when we return to our duties and responsibilities, we feel almost as if we had slept, and awaked with new vigor. A forest, or a park, or even a clump of trees, may be both temple and sanctuary. There may be hidden from the onslaught of troubles that frighten us, and there may be a God as well with mute songs of resignation as with loud bursts of high spirits. There we may go to crowd away from the crowd into some quiet place where only God is, and there at dawn with our sorrow that He may pity and help us. Calmer courage is sure to come to us, with a calmer faith and a quieted spirit, when for a while we have communed with Him and nature.

And perhaps the trees do better for us there than anything else in the outside world which He has made. The green shades are cool and restful, the soft breeze touches tired heads very tenderly, and the subdued lights above draw shining eyes ever upward. No other architect could have planned such a cathedral, so light and yet so strong. Along its aisles and beneath its arches and domes it seems that praise is continually sounding. The open-air choirs of the God of day and night, His miracles, and in green folds there are organs played by unseen powers, giving forth chords that are always full of harmonious sweetness. Though no preacher's voice be heard, the sermon is not unspoken. Home to the innermost heart and conscience come remembrances of long-forgotten vows, of neglected duties, of half-heartedness, and many fail. But the thoughts are not all gray ones; for God's mercies lift themselves in majesty and greatness before us, so that almost before we know it, our lips are framing words of prayer and trust. We may not be able to sing, but only to whisper, as the leaves do, and yet our palms may be real and our thanksgivings come from the heart.

As it is a fancy that various trees affect us in different ways? An avenue of elms, or even a single tree, will have a quieting influence upon the most perturbed nerves. The writer of "The Stories of the Trees" says: "While you look with admiration at its beautiful form, your thoughts grow still, they seem to be lifted on high into the pure air, among the singing of birds, away from all the tangle of bush and herb crowding below, into the great roomy heaven, and from there it seems such a little way to the feet of God." The ash, with its straight trunk and curving branches and fluttering feathers, is more suggestive of pleasure and joyousness. The oak, especially if it be an old gnarled oak, such as we love best, has a rousing and stimulating influence upon us—perhaps because of its associations. The old monarch recommends endeavor as the finest thing, and his rugged strength makes us ashamed of our weakness. He is tough and enterprising to the very end. No matter how old he may be, he will cover himself with bright green leaves as green as the rest, and be as well-dressed in his summer attire as the youngest stripling. It is true that he has lost much, but he will not let himself become unlovely. He has had a grand past; and if the changing times have made him less valuable than of old, it is only what he has lost. He has lost his youth, and he does not allow it to interfere with his calm serenity; and always he has a word for those who rest under his branches, for he tells them to grow strong and be useful. More winsome, and not less beautiful, with its smooth, satin-dressed trunk, silver-gray in the sunlight, is the beech. There is a young beech, which is a great favorite in the little world where it grows. All sorts of clinging things embrace it lovingly—among the rest some exquisite wild roses of deepest and most delicate hues. Some of these clinging plants have had to stretch quite a distance, and even to pass over trees in order to reach the beloved beech, which, however, does not look at its flatterer companions, but up to its God, and steals itself for service almost as if it could realize that it has been made a favorite—not that it may enjoy the more, but that it may have the greater power of helpfulness.

So the trees are for instruction as well as for healing, and many a lesson reaches the heart through them. One, indeed, is never absent: "We all do fade as a leaf." Yet, somehow, we feel that God cares for leaves, whether they are green or faded. But we are not like leaves, because for us there is a life everlasting, which cannot be really touched by death. And we have an anthem to sing, which neither leaves nor birds can learn, for its theme is: "I know that my Redeemer liveth, and He has said, 'Because I live, ye shall live also.'" —MARION FAIRBANKS, in *London Christian World*.

As far as possible during the summer cold drinks should not be taken with meals. Cold drinks taken with food on a hot day stop the action of the stomach.

ach for a while and then bring about an uncomfortable feeling of warmth. The cold water first causes the blood vessels of the stomach to contract, and then with the reaction the blood vessels become dilated and there is an uncomfortable sense of oppression and heat, which leads to the drinking of more ice water and to renewed oppression and heat. The best way to get the amount of water necessary for the system is to take it hot before breakfast on an empty stomach, then to drink nothing more during the day. —N. Y. Sun.

## Little Folks.

## HOW TOM WAS CURED.

"WELL, Tom, my boy," said papa, looking up from his little son who was limping to his place at the table, "what's the matter this time? Lane again?" Tom looked a little suspicious, as he saw a suggestion of a twinkle in his father's grave eye.

"Now, papa," he said, quite solemnly, and with a much injured look, "I've hurt my leg just terrible; I have, for truly, and that's just 'count of Sunday, elver."

Tom was six, but his tongue still tripped over many of the words, and he often talked crookedly when he was a bit embarrassed.

"Never mind," said papa, with a laugh, "don't believe it's serious. Eat your breakfast quickly, or you won't be ready to go to church with me."

Tom looked dismayed, and the little mother, who never failed him in trouble, this time had contented herself with putting sugar and cream in his oatmeal, and bidding him make haste.

Papa finished his meal, and went into his study to look over his morning sermon. In a few moments mamma followed him.

"Will," she said, "I don't know what to do with Tom. This intermittent lameness which attacks him every seventh day has to be cured, and the case calls for serious attention. I can tell the child he must come to church, of course, and can show him that I think him no trifler."

Papa knelt by his brow. "Tom doesn't mean to be untruthful," he said; "he deceives himself. I wish we could shame him out of this."

Mamma looked up suddenly. "I have a plan," she said, and she whispered in his ear. Papa laughed aloud.

"All right," he said; "I'll see Alec after service."

The house was very quiet after every one had gone to church. Tom sat reading by the long open window that looked across the lawn, and tried to remember that mamma had said it would be better for him to stay indoors.

The soft, warm sunshine crept across the grass, and the old apple tree tossed its blossoms in the breeze in the most tantalizing way, as much as to say: "See how lovely it is out here. Up in the branches a robin is perched, and looked at Tom with his head on one side. "Cheer up, cheer up," he called; "come here, here, here."

"I can't," said Tom. "I'm lame." Then he looked down, ashamed, and his cheek grew quite pink. He wondered if the robin really knew that.

By and by a white butterfly sailed directly past the window. It looked almost like the leaf of an apple blossom. Tom caught his hat and was as if it were a flash.

The large leaf made as good time as the well one as he scampered down the path in hot chase after the white butterfly. From branch to branch, now low, now high, sometimes just near at hand, sometimes almost out of sight, it went, and Tom kept pace as only a small boy could in mind and limb could do. The minutes flew by, and Tom did not see the three people who were walking slowly up the path.

One of them—it was Uncle Alec, the doctor—bent into a peal of laughter, and Tom, aware of by the head, heard and fled into the house by the side door.

They had seen him, but he did not know that was why Uncle Alec had laughed. What did Uncle Alec come home with papa and mamma for? He always went to grandma's after church. Up in the branches a robin was perched, and looked at Tom with his head on one side. "Cheer up, cheer up," he called; "come here, here, here."

"I've brought Uncle Alec home with me to see it. You have been lame a good deal lately, and I thought it quite time something was done."

Tom dropped his book in dismay. "I don't need Uncle Alec, truly I don't," he said, eagerly. "It will be all well in the morning. I shouldn't wonder, not if you, mamma, I'd just let it go—I would, honest."

But all in vain. Uncle Alec came in, and papa, and they sat down beside the big chair. Mamma unbuckled the shoe and drew off the stocking very slowly. "Does that hurt?" she asked. Tom hung his head. His face was very red now, and his voice was very low as he said, "No'm."

Uncle Alec pressed his fingers slowly and gently on every part of the strong, brown little knee, on which a tiny black and blue spot shone. "Does this hurt, Tom?" he said, pressing his thumb on the bruise he could hardly see.

"Not much," Tom said, reluctantly.

But Uncle Alec was quite decided. "We'll bandage it for a week," he said, cheerfully. "And then you will be quite well again."

"A week?" Tom's heart sank nearly to his shoes.

"Can I go out?" he asked, with a lump in his throat.

"Not to play," replied Uncle Alec; "you may drive out with mamma, but you must be quiet."

Tom thought of the brook where he and Ned were going to look for minnows tomorrow after school, and of the new swing papa had in the barn, and he wanted to scream out. "I'm not lame, not





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## Review of the Week.

Tuesday, July 4.

— Student riots in Paris. Contests with the police.

— The British Admiralty orders a court-martial to meet at Malta to inquire into the loss of the "Victoria".

— Three men killed and several injured by an explosion at a government torpedo station on Goat Island.

— The break in the Erie Canal near Rochester will delay traffic for several days.

— Prof. D. Manning speaks at Chautauque on the ascent of man and the origin of mind.

— The Guatemala Building at the World's Fair opened.

— Monument of the 4th New York Volunteers dedicated at Little Round Top on the field of Gettysburg.

— The Russian armored cruiser "Admiral Nachimoff" arrives in New York.

— The German Poles accorded national schools by Emperor William II.

— Start and Wilson, the train robbers of Colorado, caught at Colorado Springs.

— The Prussian Landtag closed by King William.

— The unveiling of the statue of William Lloyd Garrison at Newport, occurs. Orator by Hon. F. T. Greenhalgh, of Lowell.

— Hon. John Sherman will vote for the repeal of the silver purchase law.

— Henry W. Putnam delivers the oration before the authorities of the city of Boston.

— Statue to Phineas T. Barnum, the great showman, unveiled in Bridgeport, Conn.

Wednesday, July 5.

— The student riots in Paris continue with increased violence.

— In opening the new Reichstag the Emperor emphasizes the importance of passing the army bill.

— In a colliery at Thornhill, Yorkshire, England, more than one hundred persons perish by the explosion of fire-damp.

— There were 350,000 persons at the World's Fair on the Fourth. The Paul Jones flag was unfurled, and the new Liberty Bell dedicated.

— Seth Low, Justice Brewer, and Senator Hawley were Henry C. Bowen's speakers at Woodstock on the Fourth.

Thursday, July 6.

— Further disturbances in Paris; the city occupied by soldiers.

— Plot to blow up the headquarters of the Hawaiian Provisional Government and restore the Queen, discovered; the three conspirators arrested.

— Marriage of George, Duke of York, and Princess May of Teck.

— Five persons rescued from the Thornhill mine, and hope of saving the rest abandoned.

— Ten thousand delegates in attendance on the Christian Endeavor Society Convention at Montreal.

— Destructive hail-storm passes over Eastern Pennsylvania, doing immense damage to crops and buildings.

— The cruiser "Atlanta" arrives at Norfolk from Nicaragua.

— The steamer "Hecla," on suspicion taken in quarantine.

— The Caravels arrive at Chicago.

— The party off for the Polar regions.

Friday, July 7.

— Confusion and some fighting in the streets of Paris.

— Classes 5, 6, 7, and 8 in the Home Rule bill rapidly pass the House of Commons.

— Mr. Phelps continues his closing address before the Bering Sea tribunal.

— President Cleveland confined to his room at Gray Gables with an attack of rheumatism.

— Many banks in the West continue to close their doors.

— The run on the Watertown (N. Y.) Savings Bank stopped by the guarantee of Governor Flower.

— The Choctaw Indians convicted of murder secure writs of habeas corpus delaying their execution to Aug. 4.

— The Chamber of Commerce, New York, demands the repeal of the Sherman law.

— The steamer "Ludgate Hill," in the passage from Dundee, had nearly all her masts splintered in a storm.

— A disastrous cyclone in Iowa.

— Death of Guy de Maupassant, the French author.

Saturday, July 8.

— Continued rioting in Paris; the working men favor a general strike; the Municipal Council consider the government's action in closing the Labor Exchange.

— Chancellor Caprivé introduces the new Army bill in the Reichstag.

— Mr. Phelps makes a strong plea before the Bering Sea tribunal at Paris against pelagic sealing.

— The Endeavor Convention at Montreal held several public and committee meetings.

— Destructive tornadoes in Iowa; more than 100 people killed or severely injured; the town of Tumbury destroyed.

— Associate Justice Blatchford of the Supreme Court of the United States died at Newport last night.

— The Caravels reach the World's Fair and are received with much ceremony.

— The anarchists of New York hold a meeting at the Windsor Theatre.

— The tone of business improved; New England stocks advance one per cent.

— The silver men appeal to Secretary Carlisle.

— Mr. Phelps, at the close of his speech before the Bering Sea tribunal, congratulated the president.

— Mr. Moody leaves Northfield to resume work in Chicago.

— J. R. Miller, a colored man, treacher at Bardwell, Ky., on the charge of murdering two daughters of one Ray. The accused denied the charge, and promised to prove an alibi.

Monday, July 10.

— Confidence in Berlin that the Army bill will be passed.

— A demonstration of 10,000 Socialists in Vienna, demanding universal suffrage.

— A cabinet crisis in France.

— The infantine Ballie returns heartiest thanks for her American reception and entertainment.

— A large drop in the attendance on Sunday at the World's Fair.

— The Christian Endeavor Convention closes at Montreal.

— Sixty-four cars burned in the New York & New Haven freight yards.

— Fire in East Barre, Vt., destroys the Hutchins Block and the post-office.

— A carrier pigeon brings news to Fall River of Lieut. Peary.

— Hardy, the distinguished Artist Photographer, is building an elegant new studio at 523 Washington St., Boston, opposite R. H. White's, to which he will remove his extensive photographic business about July 1. This firm has been established nearly thirty years in Boston, and Hardy's photographs have become a household word in New England. His work is known to be thoroughly reliable, and patrons placing orders with the house always receive the same quality of work as guaranteed.

— The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

## THE CONFERENCES.

(Continued from Page 5.)

secretary, Miss Katharine L. Harvey, St. Johnsbury; treasurer, E. P. Gale, Lunenburg.

**Conference Epworth League.**—The annual convention of the Conference League is to be held in St. Johnsbury. There will be many expenses incident to this session, and each League should bear its share. A remittance of at least fifty cents from each League should be sent to Miss Mattie Hill, treasurer, St. Johnsbury, Vt. This annual convention ought, in attendance and interest, to be at least the equal of the annual Christian Endeavor convention. To this end each local League should be planning in advance to send a large delegation as possible, and to contribute in every possible way to the success of the gathering. With a proper assurance of support the president and secretary could arrange for the presence of some of the best speakers in New England. Hence these remittances ought to be sent in as soon as possible.

**Sheffield and Wheelock.**—This charge is managed by Rev. J. A. Dixon, a well-equipped and energetic brother who came to us from the ranks of the Congregational ministry last spring. Two have already been added to the church by letter and two taken on probation, and the prospect looks bright for a farther increase.

**Ministerial Association.**—The first session of the new St. Johnsbury District Ministerial Association was held at Lyndonville, June 7. J. A. Dixon was elected secretary, and different brethren occupied the chair. Sermons were preached by G. H. Wright, H. A. Spencer, and J. E. Knapp, the last named brother speaking on "Specialists." The following essays were read: "Fidelity of Restorationism," F. W. Lewis; "What Relation should the Epworth League sustain toward the Church?" I. P. Chase; "Is the Epworth League Adapted to Small Churches?" G. O. Howe; "My Method of Conducting a General Service," W. E. Allen; "My Method of Teaching a Sunday-school Class," J. A. Dixon; "The Church and the Drink Problem," A. G. Austin; "Prayer," G. H. Wright. C. P. Taplin gave a talk upon "Church Fairs and Festivals," and Mrs. A. L. Bailey and Miss Lucy Sinclair, of St. Johnsbury, gave stirring addresses in behalf of the W. F. M. S. The paper of A. G. Austin was ordered to be sent to Zion's Herald with a request for publication, and the Association was made a temperance or ganization. It was voted to have the constitution and by laws published and distributed. Provisions were made for holding three more sessions during the present Conference year, these meetings to be at points to accommodate all of the brethren, the first being at Hardwick, the next at Marshfield or Cabot, and the last at Barton Landing. The "Hamilton Plan" for the sustentation of the Conference claimants was discussed pro and con, much interest being excited, but no unanimous conclusion being reached. Twenty-four preachers were present—a much larger number than for a long time—and a general feeling of hopefulness pervaded the meeting.

**Barton.**—Miss Clara Cushman spoke at this place recently, to the great gratification of a good audience.

**West Burke.**—Miss Emily Harvey, Vermont's returned missionary, delivered an interesting address to Pastor Granger's flock a short time ago, giving her experiences while in India.

**Williamstown.**—The first Sunday in July Pastor Reynolds set apart for the raising of the debt on the new parsonage. The total debt amounted to \$500, and \$425 of this amount was raised in the public congregation at that time. Some has been pledged since then, and there will probably be no trouble in securing the remainder, so that this society will soon have a beautiful new parsonage property free from debt.

**South Barre.**—Rev. J. A. Sherburne, from his long residence in the vicinity, is called to attend a large number of funerals in this and neighboring towns, his ministrations on such occasions always being in good taste and of profit to all concerned.

**F. M. S.**—Financial Agent Spencer is going forth and on through the patronizing territory of the Seminary, and finds that everywhere new interest is being awakened in this institution. The fact that two new departments are being established, and that there is a determination to have the best possible corps of teachers, is proving of great advantage in the work of securing students. In a short time a new prospectus of the school will be mailed to the preachers, and they are requested to distribute the copies received where they will be the most good, and to accompany the distribution with words of encouragement.

**St. Johnsbury.**—Miss Lucy Sinclair, a prominent member of this church, had the misfortune to fall and break an arm recently, but the fracture has been reduced and healing has begun. Miss Sinclair has long been an efficient teacher in the public schools of the town, and is prominent in the work of the W. F. M. S.

**Island Pond.**—The second bi-monthly communion service of the year was held July 2, forty-five being present at the love-feast in the morning. There was an evidence of deep spirituality. Two were received by letter. The class meetings are well attended and interesting under the leadership of Hon. S. D. Hobson. The Sunday-school has recently contributed \$10 in money and fifty books to aid in establishing a mission school at East Charleston. The two schools united in a picnic, July 4. Mrs. Howe is arranging for a Demorest Medal Contest by the members of the Band of Hope in the near future. Two factories are being constructed at Island Pond. When completed, they will furnish employment for six hundred hands. Pastor Howe and the enterprising members of Grace M. E. Church propose to meet all new comers with open doors.

**Greenboro.**—Pastor McNeil has been called away from home for a short time on important business, but has been diligently employing his time to the best advantage in pursuing his studies and working for his people.

**Northfield.**—The congregations are good, averaging in attendance ten more than last year during the same time. There is also an increase in the Sunday-school. The Epworth League is flourishing, and a Junior League is doing good work. Class and prayer-meetings are well attended. At the last communion 2 were received on probation, 1 was baptized, and 4 received into full membership from probation. Children's Day was duly observed. The pastor, Rev. S. Donaldson, says: "We have no credit in the Minutes for Education collection last year. We raised \$10."

**Presiding Elder Hamilton.**—The sub-bishop on this district is a hustler; he loses no time in getting around over the district, and spares no effort in seeking to do the most possible good. It will not be his fault if the district does not come up in spirituality, numbers and finances during the present year. His daughter Mabel graduated with

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honors from the V. M. S. at its recent Commencement.

**St. Albans District.**  
**Eskersfield.**—It is rumored that R. V. G. L. S. Ory, pastor of the Methodist Church, has tendered his resignation, to take effect soon.

**Johnson.**—Rev. and Mrs. Bixendale, of Topsham, are visiting in Johnson. Bro. B. League should bear its share. A remittance of at least fifty cents from each League should be sent to Miss Mattie Hill, treasurer, St. Johnsbury, Vt. This annual convention ought, in attendance and interest, to be at least the equal of the annual Christian Endeavor convention. To this end each local League should be planning in advance to send a large delegation as possible, and to contribute in every possible way to the success of the gathering. With a proper assurance of support the president and secretary could arrange for the presence of some of the best speakers in New England. Hence these remittances ought to be sent in as soon as possible.

**Richford.**—Mrs. M. P. Bell is working diligently in the interest of the Burlington Home for Friendless Women. She recently occupied the Methodist pulpit at Richford in the morning, and the Baptist in the evening.

**Stonewall.**—Children's Day exercises were held at the annual hour of service last Sunday morning. A program entitled "Columbia's Defenses" was given by the young people, accompanied with a service of song. It was beautiful and elaborate.

**St. Albans.**—There is a lively demand for money for Christian uses. Good! The W. H. M. S. have just been packing barrels. The Ladies' Aid have been recently quite successful in collections. The W. F. M. S. followed in pleasant triumph over Mammon. The Young People's Missionary Society held a profitable social at Mr. Gaud's. Sabbath before last the State Bible agent, Rev. Mr. Elliott, gathered in over \$50 for the great Bible cause. Last Sabbath, Rev. H. A. Spencer, financial agent of our Conference Seminary, candidly and hopefully presented the interests of our Montpelier school. Every member of our church ought especially to do for our Conference Seminary. Everybody is receiving some benefit from its fifty-nine years of success.

**Essexburg Falls.**—Rev. and Mrs. George Smith left, on Tuesday last week, for Strawberry Point, Iowa.

**Milton.**—The Ladies' Aid and W. F. M. Societies met at the residence of Mr. and Mrs. Eugene Allen. A large attendance, literary exercises with music and singing, satisfying refreshments, and a good sum realized, made warm weather to be forgotten, in part. A decidedly successful Children's Day was observed at Miltonboro.

## MAINE CONFERENCE.

**Portland District.**  
**South Berwick.**—On Children's Day the pastor, Rev. O. S. Pillsbury, had a full house and preached to the children a sermon on "Following Jesus." In the evening the congregation filled church and vestry to enjoy the excellent concert and the choice and beautiful decorations. June 20, the League gave a lawn party on the grounds of Mr. Hobbs. Booths were formed with red, white and yellow bunting under the trees, and tables were set in them, on which ice cream and cake were served. The music furnished by the local band, the electric arc-light put in for the occasion, and the grounds and streets alive with people, made quite a brilliant scene. It was a decided success, the receipts being \$30.

**Berwick.**—There was a crowded house on Children's Day, and the sermon was on the following appropriate and beautiful subject, "Consider the Lilies." A concert was given in the evening, with collection for Children's Fund. Twenty-four were baptized, and there are more to follow. Within two weeks twelve have started to follow Jesus. A thanksgiving meeting was held in the evening, and it was a great day for Berwick.

**York.**—The League has recently bought new singing books for the church, and has been christened Georganna Chapter. The Junior League is doing excellent work, and the children are being led in the good way by Mrs. Lord, the pastor's wife. They will name a window in the new building of the Mallett Seminary.

**Newfield.**—Rev. R. Lawton is having good congregations on all parts of the charge. The Children's Day concert had the excellent keeping up the reputation of the Newfield school.

**Piscataquis.**—There were Children's Day services on both parts of the charge, rivaling the beautiful scene found in so many churches on the district. Rev. C. E. Bean and friends assisted at Brown's Hill in the date. The decorations were specially fine, also the singing. The changes made in the church are a great improvement. Both Sunday-schools show an advance.

**Westbrook.**—It was reported in quarterly conference that the Annual Conference did them good, and we rejoice in this. The blessing of the Lord is the best return they can get for the excellent service they rendered to the church and Conference.

**Woodford.**—The Dorring City High School took a new departure this year, and for the first time had a baccalaureate sermon. Rev. Hosea Hewitt, pastor at Woodford, delivered the discourse, speaking upon the highly important and most fitting questions relating to the formation of character. There were twenty-two graduates, and an unusual number—about one-half—design to take a college course. The church will soon have the new organ, and with it an organ concert. At Woodford's Children's Day concert was given, and at East Dorring there was a concert and an anniversary.

**Saco.**—I am informed that, instead of Mr. Horace Hall, Mr. James W. Smith should have been reported as the purchaser of the house for the use of the preacher. I hasten to correct; but it is not so great a mistake, for some such helpful thing might be expected of either one of them.

I have a communication from Dr. Bates assuring me of his help in the district meeting, and arrangements have been made to use the same books in both meetings. Bro. House will lead the singing, and Bro. Lewis and others will co-operate.

**Augusta District.**  
**Richmond.**—The pastor, Rev. H. A. Clifford, has just returned from a four weeks' vacation, taking in the Exposition and other parts of the West. This church is in a fairly prosperous condition, and considers the pastor an earnest, industrious worker as well as a good preacher.

The summer session of the Augusta District Ministerial Association was held at Farmington, June 20 and 21. On Tuesday evening Rev. E. M. Smith, D. D., preached an able and thoughtful discourse on "The Transfiguration," taking for his text Matt. 17: 1.

Wednesday morning, after a devotional service led by Rev. V. B. Davis, Rev. J. B. Lapham took the chair and called the meeting to order. Rev. A. Hamilton was chosen

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secretary. Rev. F. C. Haddock then presented a carefully prepared paper on "Christian Faith and Conscience," and Rev. E. M. Smith, D. D., "The Methodist Doctrine of Atonement." Both these papers provoked an interesting discussion.

Rev. F. W. Small had charge of the devotional exercises in the afternoon. Rev. J. B. Lapham read an essay on "The Glass-metaphor," in which he emphasized the importance of the class in the relation to the spiritual life of the church. The vigorous discussion which followed, in which nearly all the brethren and some of the laymen took part, showed that they were much interested in this question. Rev. W. A. Nottage presented the greetings of the Franklin County Congregational Association, and then opened a discussion on "The Sunday Evening Service." His position was that where a live prayer-meeting could be sustained, such a service was best. A preaching service was preferable to a dull prayer-meeting. An occasional evening sermon might be preferable under any circumstances.

In the evening Rev. A. Hamilton preached from Prov. 4: 18; subject, "The Path of the Just." Nothing could exceed the cordial welcome and royal hospitality accorded the members of the Association by the people of this beautiful village. It was voted to hold the next meeting at Halliwell.

A. HAMILTON, Sec.

## The Young Women's Conference at Northfield.

The summer Conference for Young Women was held at Northfield, June 22 to 29. It was the first conference for young women ever held there, and it is felt, by all those interested, to have been a great success. It was certainly a time long to be remembered by those who attended as one of blessing and of benediction. As Mr. D. L. Moody, at whose invitation the Conference met, was detained from being present for the first few days, the opening session (June 22), at 8 P. M., was conducted by Mr. Robert E. Spear, of New York city, and his strong, earnest words seemed to live through all the after days.

The first hour in the morning (from 8 to 9) was devoted to the consideration of fields of Christian work for young women, in charge of Miss E. K. Price, of Chicago. The hour each morning for the workers' training class was led by Mr. James McConaghy, of Mt. Vernon, and the daily inductive Bible hour for the Gospel of Mark, by Mr. Robert E. Spear. Also two series of conferences, consisting of discussions of Christian work among young women in colleges and cities, were led by Miss Blanche Zehring, of Boston, and Miss J. F. Morse, of New York city, respectively.

The entire afternoon was free for recreation. Miss Mary Dunn, of Kansas City, had charge of the athletic sports. Something pleasant was arranged for each afternoon—drives, tennis tournaments, walking matches, etc. These gave plenty of exercise and amusement. The music was led by Miss May White, daughter of May D. W. White, whose beautiful singing was an inspiration to all who heard her. The Wellesley Glee Club was also present during the whole session, and added much to the enjoyment.

The evening meetings (from 7 to 8 o'clock when the weather permitted) were held on Round Top, a beautiful green slope where the sunset scene seemed to rest over all with an unending blessing. At 8 P. M., the platform meetings were held in Stone Hall, led by Mrs. Dr. Gordon, of Boston, Miss E. J. Morse and others, and strong addresses were given by Mrs. Bainbridge, of New York city, Major D. W. Whittle, Miss Grace Dodge, Rev. Harlan Beach, Mrs. Gibbon, of Aberdeen, Scotland, and others.

Meetings for the student volunteers as missionaries to foreign lands were led by Mrs. Robert Spear, and a spirit of interest and enthusiasm was felt all through the Conference. Some helpful meetings were led by Miss Whittle, when we also heard from the English and Scotland to attend this Conference. Their good words of interest were a great cheer and blessing. Other little meetings for prayer and conference were held informally, and these were among the most sacred hours to those who attended them. Some young women attending the Conference, and not before feeling the power of Christ, were, during the meetings, enabled to give their lives to Christ and His service, and all who were there felt a new consecration and peace as an inspiration for the days to come.

We hope that many may be only the beginning of things; that from year to year the blessing may be greater, and many more young women may come together to get their share of help and inspiration to carry into their home living. E. B. T.

## WORLD-WIDE AGITATION AND PROGRESS.

**MEN** and means are wanted to extend the kingdom of God. These are the two universal and increasing demands. Nothing hinders progress except the workers and their support. The forces of evil yield to the applied Gospel, applied intelligently, kindly, persistently, and with faith in God and in the recovery of men from sin. "Pray ye the Lord of the harvest that He would send forth laborers into His harvest."

## Another American Wanted.

There is an agitation for calling Rev. Arthur T. Pierson, D. D., to the pastorate of Westminster Chapel, London, as the leader of a company of emigrants to Canada. The London Independent says: "There is much force in the suggestion."

## The Metropolitan Catholic Diocese.

The Catholics, like the Episcopalians, are troubled by the size of some of their dioceses. They are talking of dividing the archdiocese of New York. Its statistics as given in the Catholic directories are as follows: Churches, 206; chapels, 68; stations, 48; priests, 504; brothers, 405; nuns, 2,372. There are two seminaries, 16 academies for boys, 32 academies for girls, 8 orphanage schools, 9 industrial and reform schools, 179 parochial schools, attendance of 40,000; 8 orphan asylums, 17 homes for destitute children, 8 hospitals, 1 insane asylum, and 1 foundling asylum. The Catholic population is given as \$50,000. The archdiocese includes the counties of New York, Westchester, Putnam, Dutchess, Ulster, Sullivan, Orange, Rockland, Richmond, and the Bahamas Islands.

## State Control of Sale of Liquor.

From the official returns it appears that South Carolina will open dispensaries in 19 out of the 34 counties in the State. In at least six of these the State bar rooms have been established by the county boards of control in open violation of the law which requires the indorsement of a majority of the free-hold voters of community for the estab-

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lishment of a dispensary. A recent telegram from Charleston states that not 1,000 out of the 7,000 houses of white people were provided with a supply of liquors to last six months at least.

## Novel Method of Sunday Closing.

The mayor of Lancaster, Ohio, proposes, if the council will pass an ordinance of that kind, to personally seal every saloon door in the town at midnight or before on Saturday nights, and will go around and break the seals himself at 6 o'clock Monday mornings.

## Newspapers Increasing.

According to the latest edition of the American Newspaper Directory, there are now published in the country 20,934 newspapers and periodicals—an increase of 1,292 within one year and of 15,715 since the first issue of the Directory in 1869, when the total number was but 5,219. New York leads, with 2,131, and Alaska has four only.

The smallest number in all the territorial divisions, Massachusetts, with a population of more than 2,000,000, has a less number of newspapers by fifty-one than the comparatively new State of Kansas, with one-fourth less population; but it will undoubtedly be found that more people in Massachusetts are newspaper readers than in Kansas or elsewhere.

## Clerical Carelessness.

Mr. H. Whitmore, city registrar of Boston, has presented his first annual report of vital statistics. He says:—

"A certain number of the marriage licenses are never returned. At least 7 per cent, or over 500 a year, in some years remain unreturned, although in some cases the parties have not married, still at least 300 marriages went unrecorded. For 1892, owing to the efforts made to compel returns, it appears that 420 certificates were not returned prior to April 1, 1893."

"It is not easy to suggest a remedy under our present very lax statutes. After the license is issued, any minister of the Gospel, duly ordained, and any justice of the peace in the commonwealth may marry the parties. We have no means of tracing the fact, especially if the applicants have changed their residence."

## Home for Consumptives.

One year ago a Home for Consumptives was opened in Dorchester. A garden party to increase its finances was held last week. Hundreds of poor consumptives, regardless of creed, color or nationality, have been provided with comfortable homes during the year.

## The Antiseptic Power.

In his closing sermon before his vacation Rev. S. E. Herrick, D. D., pastor of Mt. Vernon Congregational Church, Boston, said:—

"The great progress of late years in medical skill and science has been due to antiseptics. There are ten cases of perfect healing today where there was one twelve years ago, due to the use of antiseptics. The antiseptic power is upon what surgeons mainly depend today."

## Drunkenness in Massachusetts.

The new law concerning arrests for drunkenness is now in operation in Massachusetts. It provides for the adjudication of cases in court instead of police stations by police officials. Fewer arrests will be made than heretofore, because of the indisposition of police men to impose upon themselves the necessity of taking their prisoners to court and testifying. The effect of the operations of the new law will be watched with much interest by those who are trying to determine just where to place drunkenness—whether it should be considered a disease or placed in the category of crime. At present under Massachusetts law it occupies a half way position.

## Gettysburg for a National Park.

The monument on the battle-field of Gettysburg, erected in honor of New York's contingent in that battle, has been dedicated. General Sickles said:—

"The time has come when this battle-field should belong to the government of the United States. It should be made a national park and placed in charge of the war department. Its topographical features, not yet destroyed by the vandals who are even now defacing it, must hereafter remain unimpaired. The monuments erected here must be always guarded and preserved."

## The School Question.

For a quarter of a century perfect harmony has existed between the Protestants and Catholics of Halifax, Nova Scotia, on school matters. Each have their own schools and teachers paid for out of the general fund and conducted under the supervision of the general school board. The Catholic school buildings are all owned by the episcopal corporation, but are rented to the board. Now the board, by a majority of one, insist on erecting a new school for Catholic children without reference to the archbishop. The latter has addressed a pastoral to his people calling upon them to stand by him in resisting the aggressive action of the board. He declares that the board may erect the building, but Catholic children will not attend it, and the result will be that the board will have an empty building, while the Catholics will be driven to support their own teachers, as well as contributing their share to the general taxes.

## The Self-Help Emigration Society.

There is a society in England called the Self-Help Emigration Society. Recently it sent Rev. F. H. Stead, brother of the well-known magazine editor, as pastor on ship-board of a company of emigrants to Canada. In making his report he says:—

"No more responsible form of pastoral work can be found than that which belongs to the minister in charge of a company of emigrants on board ship. . . . I was glad to be informed that Canadian young men were eagerly sought after in the United States for their shrewdness, steadiness, and ability. There are said to be as many as 20,000 young Canadians in Chicago alone. Canada is apparently a good school—a sort of American Scotland."

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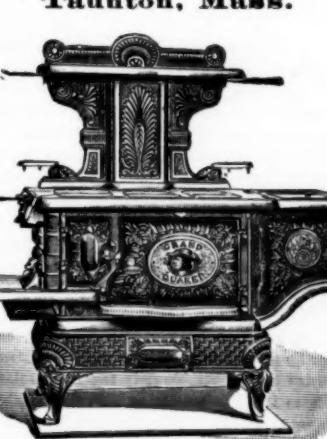
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